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CHURCH HISTORY.

ARTICLE II.

A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. William Palmer, M. A., of Worcester College, Oxford. With a Preface and Notes, by an American Editor. New York, 1841, republished. 1 vol. 12mo. pp. 228.

IN our first paper, we extended our review of this work to the beginning of the third epoch of church history, according to Mr. Palmer's division. In the present we intend to offer some remarks upon the third and fourth epochs, which bring the history down to the reformation. To the period which has elapsed since this eventful revolution, we will have to devote a separate paper, which will be the last of this series.

We have already intimated that we did not approve of the idea of our author, which makes the year 680—the date of the seventh general council, against the Monothelites—a distinct era in church history, on the ground that this was the *last* general council. We have briefly shown how unfounded is this assumption. We would have greatly preferred a less whimsical and more rational division, and one more conformable to the great vicissitudes of ecclesiastical history. We would have divided the period which elapsed from the accession of Constantine the Great, as sole emperor, in the year 324, to the reformation in 1517, into four, instead of three epochs.

The first would have terminated with the fall of the Roman empire in the west, in the year 476—an event of sufficient importance, surely, in general and in ecclesiastical history, to form a distinct epoch. This period, embracing one hundred and fifty-two years, witnessed the rise, progress, and condemnation of the four great heresies against the doctrines of the Holy Trinity and of the Incarnation; as well as the holding of the first four general councils which St. Augustine and the ancient fathers revered as they did the four Gospels. The second epoch would have closed with the crowning of Charlemagne, in the beginning of the ninth century, and would have traced the first great struggle of the church with barbarism, and her first successful efforts for the conversion of the northern nations. The third epoch would have terminated in the consummation of the Greek schism under Michael Cerularius, in 1054, and would have unfolded the triumphant termination of the struggles just alluded to. Finally, the fourth epoch would have closed with the reformation, and would have coincided with that of our author. This division seems to us more in conformity with the great phases of church history. We will, however, continue our remarks on the

division into epochs adopted by our Oxford historian.

EPOCH III, A. D. 680—1054.*

This was, in a special manner, the period of the triumph of the church over barbarism, in the conversion of the northern nations. Mr. Palmer gives us† a very brief and imperfect summary of facts on this subject; but he almost forgets to inform us that the credit of those glorious triumphs is mainly due to the Roman pontiffs. He merely tells us incidentally, that "at length Boniface went to Rome, by desire of Pope Gregory II, who ordained him bishop for the mission among the heathens east of the Rhine."‡ He might have told us the same of all the great apostles of the north, who were either sent directly by Rome, or who at least undertook their labors with the approval of the Roman pontiffs. Even M. D'Aubigné, the unscrupulous Protestant historian of the "Great Reformation," admits as much. He informs us that "the Germans had received from Rome that element of modern civilization, the faith. Instruction, legislation, *all*, save their courage and their weapons, had come to them from the sacerdotal city. Strong ties had from that time, attached Germany to the papacy."§

We shall soon have occasion to see in what language our author speaks of the abuses and corruptions of this period, in doing which he but re-echoes the stereotyped charges of prejudiced and partisan historians. As an offset to these accusations, and as a specimen of the admirable consistency of Puseyism, we will first give some of his admissions on the faith and piety of those much abused ages. In regard to the faith of this epoch he speaks thus:

"The same great truths of religion were universally adopted; the same Scriptures were diligently studied by all who had the means of doing so,—for in those days, before the invention of printing, when all books were transcribed by manual labor, they were both scarce and expensive; and an universal appeal was made to the sentiments of the ancient fathers and councils in the interpretation of the Bible."‖

In the very chapter in which he treats of the "abuses and superstitions" of the period under consideration, he has the following admission in regard to the state of religion at that time.

"And if, as we have reason to believe, a large portion of the community were (*was?*) acustomed to receive the holy eucharist three times a year, we may trust that the state of religion was in those ages not so bad as it has been sometimes represented; and the present age, with all its advantages of civilization, peace, and education, would perhaps scarcely be able to prove its greater attention to known duties, or its more conscientious obedience to the impulse of conscience."*

From the following extract it would clearly appear, that, in his opinion, those ages of faith were far ahead of the present enlightened age, in piety and devotion.

"Nor has there ever been a period in the history of the church, when the spirit of religion, where it existed, was more ardent and earnest. The religion of those times was less learned, less accomplished (!), less free from superstition (!), than that of earlier ages; but it can scarcely be said to have been less zealous, less productive of good works. Its characteristics were the deepest humility, renouncement of self, denial of the passions and even of the enjoyments and pleasures of the world; boundless charity to the poor; the foundation of churches, schools, and religious houses; diligent study of the Scriptures, singing of psalms, and much prayer. We see not merely one or two, but hundreds of men forsaking all their earthly prospects, the resorts of their youth and the paths of ambition, to devote themselves to the conversion of the heathen. We see them desiring and rejoicing to die for Christ; and, by their patience, piety, and wisdom, bringing multitudes of heathens into the way of salvation. We see many of the most powerful monarchs engaged in all the exercises of continual devotion and charity, or descending from the summit of earthly grandeur to spend the remainder of their days in penitence and prayer. However sad may have been the calamities of the church, and however great the faults of Christians, yet when we see such things as these, we cannot refrain from the conviction that the Spirit of God was still influencing the hearts of many people; nor fail to perceive that the Lord was still, according to his promise, always with his church."†

The tree which produced such fruits as these must have been good, according to the rule of our Lord: "by their fruits you shall know them." Our historian confirms the

* From p. 76—106. † P. 75, *et seq.* ‡ P. 89.
§ "History of the Great Reformation," &c., in three volumes, 12mo. vol. i, pp. 78, 79. Edit. Carter, New York, 1843.
‖ Page 78.

* Page 101. † Page 85.

ıth of this admirable picture by appropriate ıd well written sketches of the lives of many ustrious men who flourished during the pe- ɔd under consideration: of the Venerable ede, of Charlemagne, of St. Boniface, of the artyrs of Amorium at Bagdat, of Alfred the reat, and of the anchorite, St. Nilus.* These ɪamples are so well exhibited, that we are strained only by our narrow limits from aking our readers sharers in the unmingled leasure we had in perusing them. All that ırprises us, is, that the Protestant bishop of Iaryland did not endeavor to mar the beauty f these sketches by the introduction of a few f his *little* notes!

Perhaps the good bishop deemed this a ork of supererogation, since Mr. Palmer, here s elsewhere, takes special pains to spoil his wn work. He seizes the brush, and reck- ssly bedaubs his own picture, until scarcely lineament of its former beauty remains. Be- ides, the "American Editor" had still, as we hall see, an ample field for the exercise of his o-popery zeal, in correcting some true state- ıents of Mr. Palmer, or in making bad worse! Confession was one of the cherished practices f mediæval piety. It was this great act of elf denial which disposed the sainted men of hat period for those heroic sacrifices which xcite the admiration of our historian,—sacri- ices to which, by the way, cold and lifeless Protestantism can offer no parallel. Let us ee how our Oxfordite discourses on this sub- ect.

"During these ages, the practice of private confession to a priest was not held generally o be a matter of necessity. We have already een this custom abolished (as a pre-requisite o the reception of the eucharist) in the east, ɔy Nectarius, patriarch of Constantinople, in he fourth century, and by the majority of the astern church. It was still practised in many ɔarts of the west, but was not regarded as an ssential of religion. Bede and Alcuin recom- nended Christians to confess to the ministers of God all the grievous sins which they could remember. But others, as we learn from Al- cuin and Haymo, would not confess their sins to the priest," &c.†

We would ask, do Protestant preachers now-a-days, with Bede and Alcuin, "recom- mend Christians to confess to the ministers of God *all* the grievous sins which they can re- member?" Or rather, do they not inveigh, in season and out of season, against this whole practice of confession, as popish and encour- aging sin? Do not the parsons of the church of England also join in the general outcry, although their own Prayer Book, in the order for the visitation of the sick, strongly recom- mends the practice?* Do they not rather be- long to that class of negligent Christians whom Alcuin and Haymo reproached, because "they *would not* confess their sins to the priest?" Catholic priests often feel it to be their duty to make a similar reproach at the present day, to negligent Catholics, which fact, instead of disproving the general belief in the obligation of confession, on the contrary, clearly estab- lishes its generally recognized existence.

The whole statement just given, is, in fact, untrue and unfair from beginning to end. 1. It is not true that "during these ages, the practice of private confession to a priest was not held generally to be a matter of necessity." It would be very easy to accumulate proof to establish the fact, that, from the very begin- ning of the church, the obligation of confession to a priest was generally recognized among Christians. The most ancient fathers, both Greek and Latin, bear unequivocal testimony, not only to the fact that confession was gene- rally practised in the ages in which they seve- rally wrote, but also as to the other more im- portant one, that its obligation was generally believed and felt. These two facts are indeed intimately connected with each other; for it would have been utterly impossible to induce men generally to adopt so painful an observ- ance, unless they had been previously con- vinced of its necessity. Out of a host of evi- dence bearing on the subject, our space will allow us to refer only to the testimony of Ter- tullian and of St. Cyprian, who wrote in the second and third centuries.

Both of these fathers agree with all the others who have written on the subject, in en- forcing the obligation of *exomologesis*, or con- fession to a priest. Tertullian says of penance:

"It regulates the dress and diet; and teaches, among other penitential acts, to fast, to pray, to weep day and night before the Lord, *to fall down before the priests*,† to kneel at the altars

* Pp. 85—100. † P. 81.

* This part of the Prayer Book has been *expunged* from the American editions. It was too *popish* to suit this latitude!

† "Presbyteris advolvi."

(*Protestants have no altars*), and to invoke the intercession of the brethren."* In the same work he speaks of the shame attending confession to a priest, and compares those who refrain from confession through this motive, to men "who, having some malady which they are ashamed to exhibit to the eye of a physician, prefer to perish rather than make it known." "I admit," he continues, "that it is hard to make this confession, but suffering is the consequence of sin."†

St. Cyprian clearly testifies to the same thing. Speaking of those who had fallen in time of persecution, by sacrificing to idols or delivering up the Holy Scriptures to the persecutors, he says:

"Yet if *the thought of doing it* have ever entered their mind, this they confess with grief and without disguise, *before the priests of God*,‡ unburdening the conscience, and seeking a salutary remedy, however small and pardonable their failing may have been. God, they know, will not be mocked."

Many other similar passages from the writings of these two fathers might be alleged, but these will suffice to show that, even from the very earliest period, the obligation of confession to a priest was generally recognized. And it is not to be supposed that this obligation was less sensibly or extensively felt during ages which, Mr. Palmer himself assures us, constantly "appealed to the sentiments of the ancient fathers and councils in the interpretation of the Bible."§

2. Nor is it at all true that "this custom was abolished in the east by Nectarius, patriarch of Constantinople, in the fourth century, and by the majority of the eastern church."‖ This is a most glaring perversion of history. Nectarius never even dreamed of abolishing *private* confession to a priest; nor did the "majority of the eastern church" ever think of any such thing. Such confession continued to be general throughout the Greek church after the death of Nectarius, as we learn from his successor, St. Chrysostom (A. D. 397), and from all the historians of that period. This is altogether certain from incontestable evidence* which we could easily accumulate; and Mr. Palmer should be ashamed to assert the contrary. Both the historians, Sozomenes and Socrates,† who relate the fact of Nectarius, plainly bear us out in our assertion.

The former introduces his account of the affair in the following words: "As to avoid all sin is more than human nature can do; and God has commanded pardon to be granted to those that repent, though they have often sinned; and as, in begging pardon, *it is necessary that sin should be at the same time confessed, it, from the beginning*, deservedly seemed to the priests a heavy burden, that sinners should proclaim their sins, as in a theatre, in the presence of all the multitude."‡ He then goes on to state how, some time in the third century, a public penitentiary was appointed to receive the confession, and to enjoin suitable public penance; and how, from a great scandal which occurred in the church of Constantinople, Nectarius was induced, by the popular clamor and indignation, to suppress this office of penitentiary. This functionary presided over the distribution of *public* penances, and was a kind of *censor morum*. His office once suppressed, things returned to their usual course, and Christians still believed, as the historian who wrote after the event, assures us, that "it was *necessary* that sin should be confessed." By the act of Nectarius, the office of *public* penitentiary alone was abolished, and with it the discipline of *public* confession, "as in a theatre," was done away with; but the obligation of private confession was still generally felt and acted on. You might as well argue from the breaking of an unworthy magistrate or judge, that the whole administration of justice was abolished, as to argue the general suppression of confession from this fact of Nectarius.

Socrates relates the whole occurrence in almost the same manner, and adds an expression of his decided disapproval of the conduct of Nectarius.§ What both historians add, that after this suppression of the penitentiary, Christians in the east "were permitted to con-

* De Pœnitentia, cap. ix. † Ibid. x, xi.

‡ "Hoc ipsum *apud sacerdotes Dei dolenter et simpliciter confitentes*, exomologesim conscientiæ faciunt."—*De Lapsis.* § P. 78, *sup. citat.*

‖ Mr. Palmer had asserted the same thing more in detail on pages 32, 33.

* See "Faith of Catholics," p. 284, *et seq.*, and Catholic theologians, *passim*.

† They wrote in the fifth century, and continued the church history of Eusebius.

‡ Hist. Ecclesiast. lib. viii, cap. xvi.

§ Historiæ Ecclesiasticæ, lib. v, cap. xix. For all the facts and evidence on the subject see Palma, *Prælectiones*, vol. i, part ii, p. 141, *et seq.*

s their sins to a priest, before communion, their own judgment might direct them," sides that it had, as they both explicitly ow, no relation whatever to the western urches, could only be meant to imply that *blic* confession to the penitentiary was no nger enjoined in the east.*

Mr. Palmer is heartily welcome to all the nefit he or his admirers may be able to de- ve from these stubborn facts. His version the matter is the same old stale and hack- eyed charge which had been already repeated nd refuted a hundred times; and which, in pite of all evidence to the contrary, will per- aps still be repeated by prejudiced smatterers, ho may write what they will call *history*.

It is really curious to see how our author pplies his strange Oxford theory, in regard to ne holy eucharist, to the facts of church his- ory during the period in question. If any ne can clearly understand his real opinion on ne subject, he must have clearer optics than urselves, even with the aid of our Roman lasses; and Bishop Whittingham, as we hall see, only makes confusion worse con- ounded. Neither of them seems either to dmit or to deny the real presence; they both alt *somewhere* between these two things: but whether they hold to the absurd system of Lutheran consubstantiation, or to the wholly nintelligible opinion of Calvin of a *real figu- rative* presence; or whether they have struck out a new path or new paths for themselves, we are really not prepared to say. As our readers may be more acute than our humble selves, we will give them an opportunity of judging for themselves; merely recording our decided conviction, that there is, and can be, no rational medium between the full admis- sion of the Catholic doctrine of transubstantia- tion, and the unqualified rejection of the real presence altogether.

Mr. Palmer thus speaks on the subject:

"In the ninth century the doctrine of the holy eucharist became the subject of discus- sion. It had never been denied by the Catho- lic church, that this sacrament, when conse- crated, continues to be bread and wine according to the words of the apostle: 'the *bread* which we break, is it not the communion of the body of Christ?' and of our Lord, 'I will drink no more of the *fruit of the vine*,'" &c.†

* See the notes of the learned Henry Valois on the ecclesiastical histories of Socrates and Sozomenes.

† P. 80.

We humbly enter our solemn protest against the putting of this absurd interpretation, or rather perversion of the Scriptures, into the mouth of the holy Catholic church. The pas- sage from St. Paul, and what the apostle farther says on the subject in the following chapter, clearly establish the Catholic doctrine of the real presence; and his calling the holy eucharist *bread* after the consecration, only proves that it continued to have all the appear- ances and sensible qualities of bread: while the words of our blessed Lord, as clearly ap- pears from St. Luke's gospel, do not refer to the consecrated wine at all, but merely to that used in the paschal supper, which preceded the institution of the holy eucharist. All this has been proved over and again; nor does our present scope require or allow us to enter fully into a subject which has been already clearly elucidated.

The historian next proceeds to state that Paschasius Radbert, a French monk, first in- troduced the doctrine of transubstantiation (!) and to censure Scotus and Berengarius for falling into the opposite extreme of "declaring the eucharist to be a *bare* sign of the body and blood of Christ, contrary to the universal be- lief of the church."* Here the right reverend note-maker feels aggrieved, and undertakes to defend Berengarius after this wise.

"This was long held to be the case; yet not without doubt. See *Mosheim*. But it has lately been disproved by the publication of a treatise of Berenger, fuller and later than any before known, which plainly shows his view of the sacrament to have been different from that of Scotus."

The bishop here again proves himself much wiser than all antiquity—wiser than the bish- ops of the eight different councils which suc- cessively condemned the errors of Berengarius from the year 1050 to the year 1080—wiser than Berengarius himself, who repeatedly quotes and praises the opinions of Scotus. We are left to our conjectures as to the char- acter of this "publication of Berenger, fuller and later than any before known:" but we presume that it is not "fuller or later" than the unequivocal recantation of his errors, and profession of the Catholic faith made by him in the council of Bordeaux, in 1080; which con- fession of his faith was satisfactory to the as- sembled fathers, and obtained his readmission

* Ibid, p. 81.

into the bosom of the Catholic church, from which he is not recorded to have again departed. This is surely the "fullest and latest" edition of the opinions of Berengarius.

But the bishop evidently wished to catch in the meshes of Puseyism the cunning archheretic of the eleventh century. If the facts of history would warrant it, we would cheerfully give him, not only Berengarius, but all the heretics of the olden time. In fact, the crafty and versatile archdeacon of Angers (Berengarius) would, we humbly think, have made an excellent Puseyite, had he only chanced to have been born at Oxford in the nineteenth century! He had all the qualities requisite for a genuine Oxfordite. He had the knack of so wrapping up his real opinion in obscure verbiage, as to mistify and deceive his cotemporaries, including even many bishops. But Pope Gregory VII was as cunning at least as he: he caught him at last, won him by kindness, convinced him of his errors, and caused him to recant, first in the Roman council held in 1073, and then, more fully and explicitly, in that of Bordeaux, in 1080. If the Puseyites, who have imitated him in his wanderings, would likewise imitate him in his return to Catholic unity, they would find Gregory XVI as kind and paternal as was Gregory VII. But whether the Protestant bishop of Maryland be disposed to follow this "latest" example of Berengarius or not, we at least wish him more success in his effort to make Berengarius a Puseyite than he has had in a later similar attempt on one Ratramn. The editor of this Magazine will no doubt be prepared to follow him up.*

On another page the bishop gives, in a note, a very curious explanation of the manner in which what he calls the "unholy tyranny" of Rome originated. As a specimen of sagacious reasoning it is in truth a perfect curiosity in its *genre*. Mr. Palmer had said that during this period "the bishops began to assume temporal authority—"† he would have said, more truly, that emperors and princes and circumstances *forced* this authority on them. Now here is the editor's sapient note on the subject:

"It was clearly through these usurpations of the bishops that the unholy tyranny of Rome grew into being. The episcopal claims were gradually concentred in the one apostolical see of the west; and all the power that the weakness or wickedness of temporal princes had thrown into the hands of the spiritual rulers, was thus drawn to a single focus."

Well, we humbly think, and we say it with all due respect, that the bishop's wits were not "drawn to a focus," when he penned this strange note. To us it sounds like something very nearly akin to downright absurdity. The bishops throughout the world acquired more power, and therefore more independence; and *hence* the Roman pontiffs were enabled the more easily to establish their "unholy tyranny" over them!! We would as soon undertake to extract logic and sense from the vagaries of Puseyism itself, as to gather either from this precious piece of argument!!

Mr. Palmer attempts to account for the origin of this "unholy tyranny" in another way: he brings up again, for the hundredth time, the stale argument drawn from the spurious decretals ascribed to Isidore Mercator. This argument had been dead and buried centuries ago; but our Oxfordite calls it up again from the tomb, hoping by the exhibition of the ghastly spectre to frighten—old women and children! for men of sense have long since learned to view it with a steady nerve; that is, if they can check the rising disposition to merriment at the absurd importance attached to it by some superficial persons! Here are his words:

"The power of the Roman see in the western church was greatly augmented in the ninth century, by the fabrication of a large body of decretal epistles or ecclesiastical laws, which purported to have been written by the popes during the first three centuries, and in which the judgment of all bishops, the holding of all councils, and a right to hear appeals from all ecclesiastical judgments, were claimed for the Roman pontiffs," &c.*

Mosheim had gone a step farther, and boldly asserted, what our modest historian only plainly intimates, that the popes themselves were concerned in this fabrication. The truth is the popes had nothing at all to do with the collection in question; nor can it be proved that Nicholas I ever declared those decretals genuine, as Mr. Palmer asserts he did.† They were

* For a learned and satisfactory account of Berengarius, see Palma, *Prælectiones*, vol. iii, part I. p. 33, *et seq.*

† P. 103.

* Pages 103—4.

† *Ibid.* The spurious decretals were circulated in conjunction with many other documents of undoubted genuineness; and the whole collection was soon re-

mposed and circulated some time in the hth century, by some person calling himself *dore Mercator* or *Peccator**—a man so ob- ire that the learned are not yet agreed as to s origin, or even his name. He appears to ve composed the work somewhere in Ger- ny. He states himself that his object in iting it was, not to exalt the privileges of the oman pontiffs, but to save the bishops from ing annoyed with unnecessary litigation. Will it be believed that a man so obscure d writing in a part of the world so remote om Rome, would have been able to revolu- nize public opinion in regard to the power the popes? Would a mere pettifogger of e present day be able, by putting out a new dy of laws, to change the whole face of the ience of jurisprudence, and to make men be- ve what they had hitherto rejected? It will said that this is an enlightened, and that the ght century was a dark age. But even ad- itting all this, for the sake of argument, the rallel still holds good; for it requires not en- htenment, but mere common sense—and en we presume always had common sense— ot to be led away by every driveller that may oose to broach a new system, or to publish new book.

Had the spurious collection of Isidore con- ined aught that was not wholly conformable the canonical usages of the eight and ninth nturies, it would certainly never have re- ived the approbation it did receive. It passed

ived as having the force of law. Nicholas I merely sisted on its authority as law, which it had al- ady acquired by custom. The fact of its genuineness as not so much discussed as assumed. (Cf. *Epist. Nicholai I, Hincmaro Rhemens.*) Some additional light perhaps thrown on this whole transaction by the fact at it was not unusual in the fourth, fifth and following nturies, for authors to write under assumed or ficti- ous names. Thus the writer who put forth the col- ction of canonical regulations, called the *Apostolical nstitutions*, probably some time in the fourth century, scribed those laws to the apostles themselves: though ey merely embodied the ecclesiastical discipline of e first four centuries; chiefly that of the Greek urch. This collection is certainly spurious, yet it as considerable authority from the fact just named, and om the additional circumstance, that it had great eight in the fourth and following centuries. Isidore's llection borrowed largely from the one just named. the fifth century, Vigilius Tapsensis composed seve- al works under the fictitious name of *Athanasius:* and me critics believe that he is the real author of the orks ascribed to Dionysius, the Areopagite. In those imes, men did not care so much for the name of the uthor, as for the intrinsic merits of his book: and this ircumstance may aid us in understanding, why the ollection of Isidore was not more critically examined.

* Some think that the real author of them was *Bene- ictus Lavita.*

current, unchallenged, because it did but embody the principles of those and of previous ages. Nor was it entirely a fabrication; it was chiefly a tissue of passages extracted from the councils and fathers of the fourth, fifth, and sixth centuries. The only fault of the writer was to have placed these words in the mouths of the popes of the first three centuries. This, though a serious fault in criticism, was yet not one that affected the substance of things. Something more than mere assertion will be necessary to prove that the principles embodied in this collection were new and before unheard of; or that the action on them by the Roman pontiffs was generally resisted by "the bishops, especially those of France," as Mr. Palmer tells us.*

It could be easily proved that all the prerogatives of the Roman pontiffs—"the judgment of all bishops, the holding of all councils, and a right to hear appeals from all ecclesiastical judgment"—which our flippant historian assures us were first introduced by false decretals, had been already generally recognized and brought into action centuries before. Had not the third and fourth canons of the great council of Sardica, in the middle of the fourth century, expressly recognized the right of the Roman pontiffs to receive appeals from all parts of Christendom, especially in controversies regarding bishops?

Had not the bishops of Rome exercised this right of their see from the very beginning, not only in the west but also in the east? Had not Pope Julius I written to the Arians of the east, who had condemned St. Athanasius, as follows: "Were you ignorant that *it was customary* that we should be written to first that *hence the first decision might issue*?" And does not the Greek historian, Sozomenes, speaking of this letter of Julius, say: "There was a sacerdotal law, that those things should be held *null* and *void*, which were done *against* or *without the sanction of the Roman bishop*?"† Had not the legate of the Roman see, in the great council of Chalcedon (A. D. 451), composed almost entirely of Greek bishops, insisted successfully on the exclusion from the council, of Dioscorus patriarch of Alexandria, on the ground that he had "presumed and dared to celebrate a general synod without the authority

* Ibid. † Hist. Ecclesiast. lib. iii, cap. x.

of the holy see, *which never had been allowed, never had been done?*"*

A volume might be filled with such facts; but these will suffice to prove that the spurious decretals effected no change whatever in the relations of the church to the Roman pontiffs.†

We must briefly advert to one more topic, and then we will close our remarks on the present epoch. Mr. Palmer tells us roundly that the Greek schism was caused by the ambition of the Roman pontiffs: "the east and the west were estranged by the ambition of the Roman pontiffs."‡ Nothing could be more unfounded than this flippant assertion. All the documents of history conspire to prove that it was the unhallowed ambition of the bishops of Constantinople, and not that of the Roman pontiffs which originated and consummated this deplorable division of the church. The see of Constantinople—called Byzantium before it became the seat of empire under Constantine the Great in 330—was not even one of those which had been founded by the apostles or their immediate disciples. Originally it had no pre-eminence whatever; its bishops were merely the suffragans of Heraclea, the metropolis of Thrace. For the first three hundred and fifty years of the Christian era, it was never even mentioned among the principal sees. During all this time, there were only four great patriarchates, which ranked as follows: first, that of Rome; second, that of Alexandria; third, that of Antioch, and fourth, that of Jerusalem. This order of pre-eminence was generally recognized, and was followed in the proceedings of the first general council—that of Nice, in 325.

It is curious to mark the various successive steps by which this original order of things was disturbed, and the bishops of Constantinople arose to eminence by their own restless ambition aided by the influence of the Greek emperors. This powerful influence repressed, if it did not silence, the murmurs of the bishops of Alexandria, Antioch, and Jerusalem, who could not but view with some displeasure this sudden elevation of the bishops of the imperial city to the prejudice of their own long established rights. The first step was taken in the second general council convened at Constantinople, in the year 381, for the condemnation of the heresy of Macedonius, bishop of that city—and we may remark here, *en passant*, that the bishops of Constantinople originated three at least, if not more, of the great heresies which disturbed the early church!

The third canon of this council enacted, that "the bishop of Constantinople should have the first place of honor after the Roman bishop, because Constantinople is the new Rome." This is, to say the least, a very insufficient reason for a plain usurpation: but it marks the *real* source of the pre-eminence claimed by the Constantinopolitan bishops. The Roman see, and the western church, never approved of this canon. It was justly viewed as the commencement of an innovation fraught with danger to the church. The forecast of the Roman pontiffs has been, alas! but too sadly confirmed by the event!

Emboldened by this partial success, the ambitious bishops of Constantinople went a step farther. After the Greek council of Chalcedon had closed its sessions in 451, and the legates of the Roman see had departed, Anatolius, then bishop of Constantinople, assembled a portion of the eastern bishops, and clandestinely enacted the famous 28th canon of that council which gave to the bishops of the imperial city, for the reason assigned above, *equal* honor and authority with those of Rome: and this too in the face of the solemn declarations of the same council in its sixteenth *action* or session: "We all see that, before all things, the primacy and the principal honor should, according to the canons, be confirmed to the most beloved arch-bishop of ancient Rome!" It is needless to observe, that Pope St. Leo the Great, and with him all the western church, never sanctioned this canon.

We pass over the arrogant assumption by John the faster, another bishop of Constantinople, of the lofty title of œcumenical or universal bishop—an attempt for which he was well rebuked by Pope St. Gregory the Great. We omit also to refer to some further indications of a similar pride in the proceedings of the Greek council in Trullo in 692; or to the ambitious attempts of the bishops of Constan-

* "Quia præsumpsit, et ausus est synodum generalem facere sine auctoritate sedis Apostolicæ, quod *nunquam licuit, nunquam factum est.*"—*Concil. Chalced. Act* i. Cf. Bishop Kenrick "on the Primacy," p. 157.

† This whole subject is handled by Palma with his usual learning and ability—*Prælectiones*, tom. ii, part II, p. 124, *et seq.* See also Bishop Kenrick "on the Primacy."

‡ P. 5.

ople to encroach on the jurisdiction of the man patriarchate.* We come down immediately to Photius in the ninth century, who s certainly an ambitious usurper, foisted o the see of Constantinople by the power of imperial court. His consecration was in ery respect uncanonical and irregular; and me raised her voice against it, and succeded in having the sainted Ignatius, the law- bishop, re-established in his see. The ism was thus crushed for a time; but Pho- s was a man of great talent and versatility, d as untiring in his efforts as he was unincipled. He succeeded but too well in isoning the minds of many among the eek bishops against Rome; and he was enled to exercise this baneful influence the ore effectually, after he had succeeded, by s arts, in being again constituted bishop of nstantinople on the death of St. Ignatius.

Two centuries later, this suppressed anisity broke out into an open and, with two ief intervals excepted, a final rupture with me, under the Constantinopolitan bishop, ichael Cerularius. Mr. Palmer himself adits that this proud man was the aggressor in e controversy which arose between him and ome. He tells us that

"When Cerularius, bishop of Constantinoe, wrote to the bishop of Trani in Italy conmning several of the rites and ceremonies of e Roman church, and shut up the Latin urches and monasteries in Constantinople, e legate of the Roman see, Cardinal Humrt, insisted on his implicit submission to the ope; and, on his refusal, left an excommuniation on the altar of his patriarchal church of t. Sophia at Constantinople."†

Among the "rites and ceremonies of the oman church" censured by Cerularius in his tter to John, bishop of Trani, were the folwing: "That the Latins did not abstain from ings strangled and from blood; that they nsecrated in unleavened bread; that *their onks eat hogs' lard;* that their *priests shaved eir beards;* that their bishops wore rings like ridegrooms; that fast was kept on Saturday; nd that *Alleluia* was not sung in Lent!"‡

With this brief summary of undoubted facts, e leave our readers to decide whether it was ne ambition of the Roman pontiffs which aused the Greek schism. We could easily show that in *all* the first eight general councils, composed too almost entirely of Greek bishops, the primacy of the Roman pontiffs was distinctly and repeatedly recognized; and that in *all* of them the legates of the Roman see presided.* We must be content with one or two remarks on the proceedings of the first general council—that of Nice, 325.

The sixth canon of this council has often been cited against the primacy; though, even as it now stands, it says nothing opposed to this tenet. In many of the oldest manuscript copies of the Nicene canons, the phrase, "*the Roman church always held the primacy,*"† is inserted at the beginning of this same canon. It was found in the copy used by the Roman church in the fourth century; and was read and approved of in the sixteenth session of the council of Chalcedon. The passage which we quoted above from this council, immediately follows the reading of the Nicene canon with the clause referred to. That this clause was also found in the older collections of the Nicene canons used in the east in the fourth century, would appear from a decree of the Emperor Valentinian against St. Hilary of Arles, in which instrument distinct allusion is made to this portion of the canon: "the *authority of the sacred synod* has confirmed the primacy of the apostolic see of Peter," &c.‡

But our remarks on the present epoch have already extended far beyond what we had originally intended, and though many things yet remain to be noticed, we must hasten on to the next era.

EPOCH IV, A. D. 1054—1517.§

Our remarks on this period will be necessarily very brief. It was signalized by the final conversion of many of the northern nations, and by the holy lives of such men as St. Anselm, St. Bernard, St. Laurence Justinian, and Thomas à Kempis. Our author furnishes beautiful sketches of the lives of all these illustrious men. We have room only for the following touching anecdote of St. Anselm, archbishop of Canterbury, who died, A. D. 1109.

"He often retired in the day to his devotions,

* This is acknowledged in substance by Mr. Palmer imself—pp. 104, 105.
† P. 106. ‡ See Palma, vol. iii, part i, p. 62, *et seq.*

* See among other writers Cabassutius—*Notitia Ecclesias.* p. 103, *et seq.* and Bishop Kenrick "on the Primacy."
† Ἡ ἐκκλησία Ῥώμης πάντοτε εἶχε τὰ πρωτεῖα.
‡ Cf. Cabassutius, ibid, p. 111, *et seq.* vol. i, fol. Edit. Lugduni, 1702. § From p. 106—146.

and not unfrequently continued the whole night in prayer. An anecdote has been preserved which shows how continually his mind was engaged on the great and awful realities of religion. One day as he was riding, at one of his manors, a hare pursued by the hounds ran under his horse for refuge; on which he stopped, and the hounds stood at bay. The hunters began to laugh at the circumstance; but Anselm said weeping: 'this hare reminds me of a poor sinner on the point of departing this life, surrounded by devils waiting to carry away their prey.' The hare going off, he forbade her to be pursued, and was obeyed. In this manner every circumstance served to raise his mind to God; and, in the midst of noise and tumult, he enjoyed all of that tranquillity and peace which naturally arose from the continual contemplation of his God and Saviour, and which elevated him above the cares and anxieties of this life."*

This is a pretty good specimen of the old Catholic piety in the middle ages. We doubt very much whether any modern archbishop of Canterbury possesses any such sanctity; or whether any one of the modern fox-hunting parsons of the Anglican establishment was ever known to pause in the chase to make any such pious reflections! What says Bishop Whittingham on this subject? He has not thought it necessary to append a little note here for our special enlightenment.

We have much fault to find with many of our author's statements during this period: but, strange to say, we have little cause to blame his right reverend editor. This probably arises from the fact that his lordship, exhausted perhaps by his previous labors in the field of history, rests his wearied mind during these 364 years, somewhat after the manner of the seven sleepers of old. The four small notes which he has dropped might have been penned *inter somnum et vigilias*, for all the importance they possess, or the information they convey! One of them seems to have been written when he was just beginning to awake from a horrid dream of "papal tyranny and Romish abominations." We must record this incoherent "note of a dreamer," and then we will leave his lordship to enjoy his slumbers undisturbed.

Mr. Palmer had, in the text, praised the refusal of the Greek church to submit to the primacy of Rome.† The right reverend notemaker here breaks forth in the following pious strain:

* Pages 120, 121. † Page 130.

"It ought not to be overlooked how the pro vidence of God thus made the Roman attempt at usurpation (!) provide an insuperable bar t the subsequent claim of Catholicity to Ro mish (!) corruptions in doctrine and practice The latter *might* have become universal but fo the hostility awakened by the former."*

This, we apprehend, is an example of th *clear* style of writing. But we will pass ove the grammar and the rhetoric of this delectabl passage. Now for the logic. If the "Romis church" was not then Catholic, pray wha church was? Was the Greek church, con fined as it certainly was to a comparativel small portion of the earth, endowed with thi attribute of universality? Though even thi would not be so palpably absurd as the pre tension of the Anglican church to be th church Catholic! As well might Bishop Whi tingham pretend that Maryland is the whol world! Or had the Catholic church, whic the bishop professes to believe in as often as h recites any of the three creeds still held by hi church, vanished entirely from the face of th earth? What then became of the solem promises of Christ? Besides it is truly unfor tunate for the worthy editor's argument tha the Greek church then held and still holds thos identical "corruptions in doctrine and practice" which excite his bile against the "Romish" church; and, as far at least as these are con cerned, she agreed and yet agrees with th Roman church. Perhaps the obstinate repug nance of the Greeks to the shaving of th beard destroyed the Catholicity of the church We had quite forgotten this! We give it up

We will now glance rapidly at some of th leading inaccuracies of our historian in matter of fact. Speaking of the primacy, he uses thi sweeping language.

"As for the eastern churches they rejecte and denied this novel (!) doctrine which wa never declared to be an article of faith by an general synod; for the synod of Lyons, i which this doctrine was advanced by the em bassadors of the Greek emperor, to gratify th pope, and by some Greek bishops who acte under intimidation; and the synod of Florence in which it was forced on those Greek bishop who were present, were rejected by the Greek church. The latter synod, indeed, was o doubtful authority even in the west, as it con sisted only of Italian bishops, while the riva synod of Basle was sitting at the same time."†

There are at least six "rousing whids" in

* Note, *ibid.* † Page 116.

is precious extract, besides other smaller ies, expressed or implied!

1. It is not true that this was a *novel* doc- ne, as we have already shown. 2. It is not ue that this article was not defined by any neral synod: it had been expressly declared be the faith of the church, and had been ted on as such, in every one of the seven st general councils which our author him- lf admits to have been œcumenical. This e have also seen. 3. It is not true that the reek church, at least at first, rejected the eneral synod—the second of Lyons—held in 274. They rejected it subsequently, but they ad already approved of it through their re- resentatives at the council. 4. The same ust be said of the council of Florence, which as only subsequently rejected by the Greeks, iefly through the perfidious conduct of Mark, ishop of Ephesus. This instability of the reeks only proved the *Græca fides;* but did ot invalidate the acts of the councils in ques- on, any more than the rejection of the first eneral council of Nice by the Arians had ren- ered null its doctrinal decisions.

5. There is no evidence to prove that, in the eneral council of Lyons, "the embassadors f the Greek emperor" advocated the primacy to gratify the pope," or that in it "the Greek ishops acted under intimidation." This is all paltry suspicion unworthy of an historian, owever it may do for a Puseyite, who can enerally see things in a different light from ny body else! This same council of Lyons as one of the most numerous that was ever onvened: it was composed of five hundred ishops, both Latin and Greek, besides one housand abbots and distinguished divines: nd it certainly clearly represented the whole hurch.

6. It is not true that the council of Florence "was of doubtful authority, even in the west." The "rival synod of Basle" had degenerated nto a schismatical conventicle, which had very few adherents; and the whole western church very soon after received the decrees of the Florentine council. Its canons were uni- versally viewed as having emanated from a general council; at least those which had been enacted before the departure of the Greek bishops, including the famous definition on the primacy, which was signed by the bishops of both the Greek and Latin churches. It is not true that this synod "consisted only of Italian bishops;" the Greek church was cer- tainly represented in it by some of its bishops; and after the departure of these, the Armenian and Jacobite, and subsequently the Abyssinian bishops sanctioned its decrees, and were re- united to the Roman church.* Were not the seven general councils which Mr. Palmer re- ceives, composed almost entirely of Greek bishops? Was the Latin church as fully re- presented in any of them, as was the Greek church in those of Lyons and Florence?

We should be endless were we to undertake the refutation of all the historical blunders which our author has scattered over the pages which treat of this epoch. Here, for instance, is another curious extract from the same page as the one just given.

"The synod of Florence, just alluded to, was the first which taught the doctrine of pur- gatory as an article of faith. It (*not the synod, but the doctrine*) had indeed been held by the popes and by many writers; and it became the popular doctrine during the period under review; but it was not decreed by any author- ity of the universal, or even the whole Latin church. In the eastern church it was always rejected."†

Even admitting for the sake of argument, that the council of Florence was the first which defined this doctrine as an article of faith, would it thence follow that the doctrine itself was of recent origin? It could only be in- ferred that it was never before questioned, and that, therefore, there was no need of any defi- nition on the subject. Would it follow from the fact that the first council of Nice was the first general synod which defined the doctrine of the consubstantiality of the Son with the Father, that this too was a new doctrine, un- known to the three previous centuries? Mr. Palmer himself admits, that this tenet of pur- gatory "had become the popular doctrine dur- ing the period under review;" which, in connection with the solemn promises of Christ to guard his church from error, clearly proves that it was an article of divine revelation, on the principles even of our Oxford divine!

It is not true that "it was always rejected in the eastern church." The Greek church had admitted it in the council of Florence, and at least impliedly, in that of Lyons. It

* Cabassutius, *Notitia Ecclesiastica* in Concilia Lug- dun. II, et Florentinum. This is an admirable work.

† Page 130.

had never been a bar to union between the churches, however their theologians may have differed on the secondary question—whether the souls detained in this middle place of temporary expiation, are purified by a material fire? The ancient fathers, both of the Greek and Latin church, had unanimously agreed in maintaining the doctrine, as could be easily shown by reference to their works.* All the ancient liturgies of both churches had embodied in them this same article of faith. And even at present, not only the Greek church, but all the oriental sectaries still hold it as such. We are prepared to prove all this and more besides. Let Bishop Whittingham only deny *one* of these facts, and we promise him proof to his heart's content!

We are also amply provided with proof to establish the falsity of the following statement, which we merely give as a specimen of Oxford skill in mystification.

"The council of Lateran (the fourth of that name, A. D. 1215), indeed, had made use of the word *transubstantiation* to express the change by which the bread and wine become the sacrament of Christ's body and blood; but this word might be, and in fact was, used in many senses inconsistent with the Romish interpretation of it; and the object of the synod itself seems to have been merely to establish the old doctrine of the presence and reception of Christ's body and blood in the sacrament, in opposition to the Manichean errors."

This is, indeed, a curious piece of absurdity! It is worthy of Dr. Pusey himself! So Rome, we presume, must go to Oxford before she can learn her own doctrines aright!! This same doctrine of transubstantiation, besides being perhaps the clearest thing of all that are contained in the Bible, could be also established by whole volumes of ancient testimony.

Our historian tells us the truth—who would have thought it?—about the doctrine of indulgences, but complains that their too great extension ruined the ancient penitential discipline of the church.

"The plenary indulgence which the popes issued, first to the crusaders, but afterwards to many other persons, completed the ruin of the penitential discipline of the church. These indulgences, or pardons, were the remission of the lengthened works of penitence (*penance?*) imposed by the ancient canons. A that was necessary to obtain them, was t confess to a priest all past sins (with true so row and purpose of amendment, we add), t go to the crusade in Palestine or in some othe country, or to perform some other work as signed by the pope."*

One would think that this "all" was a grea deal. Protestants have granted a much mor ample indulgence than this—they have abo ished penitential works altogether, and wit them every thing that is in any way painful t human nature! Theirs is at least a very eas way to heaven, provided it be only safe They—the Anglican "Church Catholic" (! always included—have swept off entirely, a one fell stroke, the whole ancient "penitentia system of the church!" Why does not Mr Palmer, and why does not the Protestan bishop of Maryland, make *some* effort to re store this same ancient penitential system?

Our author says, that the scapulary "wa now worn by some persons as a sort o charm;"† we thought it was worn only as *badge* of a pious confraternity. He ridicule the idea of the commutation of one penanc for another, and laughs at St. Peter Damia for affirming—for which fact we have only his bare word—"that the repetition of th psalter twenty times, accompanied by discip line (that is, scourging), was equal to a hun dred years of penitence."‡ This he calls an ingenious way of "paying the debt."§ Pro testants have discovered a more ingenious way yet to pay the same debt of penance—they have *repudiated* it altogether!

He cannot bear the idea of "sackcloth o haircloth worn next the skin, by way of vol untary mortification."‖ It is absolutely shock ing to his delicate nerves only to think of this infliction! Nor can he relish the devotion o the rosary introduced by St. Dominic. The Protestant sense of smell has become, alas! too obtuse to perceive the delightful fragrance of this sweet chaplet of *roses*, woven in honor of her, "the pure and holy one," who is

"Our tainted nature's solitary boast."¶

Though, in truth, the honor is given chiefly to her Divine Son, from whom all her beauty is borrowed, and on whom it is again reflected

* See their testimonies accumulated in the "Faith of Catholics," p. 319, *et seq.* See also the learned work of the Greek, Leo Allatius—"De Consensu Orientalis Ecclesiæ, &c., in dogmate Purgatorii." 1 vol. 12mo.

* P. 138. † P. 142. ‡ P. 141.
§ Ibid. ‖ P. 142. ¶ Wordsworth.

ıck! "The sensual man perceiveth not the ıings which are of the Spirit of God: for it foolishness to him, and he cannot under-and; because it is spiritually examined." I Cor. ii, 14.)

Our author complains of the power of the opes during this period; he denominates it the grand and crying evil of these ages."* Ie tells two or three "rousing" ones about ıe sainted Gregory VII,† which he would ave himself detected as such, had he only pened the life of this great pontiff, lately ritten by the Protestant historian, Voigt. Ie gives us an absolutely incredible account f some disputes between the popes and the ishops of England:‡ but he takes special are not to give us the name of the pope in uestion, though we *guess* he means the great nocent IV; nor does he give us any au-ıority whatever for his whole statement. Ve enter a simple denial of the entire ac-

count, and challenge proof. The author, in fact, seems to become absolutely unsettled in mind, whenever the popes and his own dear England come into collision; or even when, without coming into actual conflict, they appear at all on the arena!

He should have borne in mind that but for the efforts of the popes, and for the power they acquired in temporal matters, by the free consent of the European nations, Europe would, in all human probability, never have arisen from barbarism, nor progressed in civilization. That power was almost always put in requisition to check tyranny, and to succor the oppressed. The voice of Rome liberated the captive, struck off the chains of the serf, cheered the oppressed, and struck terror into the hearts of tyrants! Protestants have admitted all this.

Though we have marked many other passages for animadversion, yet we must here close our hasty and imperfect notice of the present epoch. M. J. S.

* P. 132. † P. 133. ‡ P. 135, *et seq.*

THE SCHOOL GIRL IN FRANCE.

The School Girl in France;—"they take up all of them with the angle; they catch them in their net, and gather them in their drag." (Habak. i. 15.) &c. &c. First American from the last London edition. Philadelphia, 1843.

THIS, certainly, is the *brazen* age of novels, and the golden age of novel writers, if we ıay be permitted to judge of the one or the ther from the volume before us, and the opularity which it has acquired. To succeed ı the path of fiction, it was once fondly ima-ined that an author should possess a bril-ant imagination, guided and restrained by a ound judgment, a large knowledge of men nd things, skill and eloquence in argument, vivid perception of the sublime and beauti-ul, poetry of soul, words of power to enchain he heart. Every age has had its predomina-ing idea: the idea which pervades the present s that of utility. It has become the age of nachinery; from the agricultural machine to the manufacturing machine, from the machine for arithmetical computation to the *talking machine*, everything seems to be moved by the almost boundless power of levers, wheels and springs. The most wonderful product of art and the minutest article of luxury, alike, have become the subject matter of machinery. No new invention, therefore, would in the least surprise us; and we are more than half tempted to believe that some shrewd Yankee has constructed a machine for writing novels, and disposed of the "patent" to an English publisher or tract producer. To compound a work like the present, we suppose the following ingredients would be required: bigotry, mingled with hatred of "popery," say five-tenths; ignorance, four-tenths; one-twentieth conscientiousness, and one-twentieth truth. A few drops of the concentrated essence of bitterness may be poured on to make the mass ferment, and the material will be prepared to pass through the machine, and be manufactured into a very saleable book. To suit the

market is of course the main object; and the proportion of the ingredients and the quantity of acid infused, must be regulated by the condition of the public taste. The present volume has far less bitterness in its composition than we were led to expect; and we must confess, while we intend to treat it with due severity, that there are certain redeeming features about the work, on which we shall not hesitate to bestow appropriate commendation.

It is the work of a lady, as the preface informs us; and although we cannot, on that account, pass without notice the gross errors which it contains, the character and feelings of the authoress shall be held as sacred as truth and justice will permit. We promise to extend to her far more charity than she has meted out to our brethren in the faith, the Catholics of beautiful France.

In an *English* work upon a *French* subject, we are, of course, prepared to find a certain amount of prejudice. But when the work, in addition to its English origin, is Protestant in its character, and when the subject is not only French but Catholic, we should be very much surprised if any thing but bigotry and illiberality should find its way into its pages. Although the volume before us displays less of this bitter spirit than many works of a similar nature which have preceded it, there is still far more than sufficient apparent upon its pages, to prove the ardent Protestantism of the writer; the good, we presume, must be attributed to the lady authoress herself, the evil to the errors of her education.

From the first page of the preface we gather the nature and design of the work.

"It is not a work of fiction, but a collection of facts thrown together into one tale, with scarcely any additions, and few other alterations than were absolutely necessary in order to disguise names, places, and dates."

We beg pardon. We have called the work before us a novel; we will style it a *fictitious* history.

"It has fallen to her lot to witness many of the evils attendant on the too common practice of sending young persons to Romish schools at that very period of life when the mind is most unguarded, the feelings most susceptible, and the principles most uncertain."

Then follows an eloquent description of the fascinations

"Which that most dangerous system of *false* religion entwines around the young heart, and the awful consequences which generally ensue."

If we were disposed to be uncharitable, we might very plausibly infer that the authoress is, possibly, connected with some English academy, and that that circumstance does not lessen her horror at the idea of English Protestants sending their children to a French Catholic school. We find, indeed, before the close of the volume, that a *French* Protestant school is declared to be almost as dangerous a place as even the Catholic academy of Madam D'Elfort.

"She could easily and without any violation of truth (!) have deepened the picture with darker shades. She could have painted an unhappy father deserted in his old age by two daughters, who had been taught that it was a meritorious act, and one which would secure their salvation, to bury themselves in the living death of a cloister, while, by thus trampling on every filial duty, they brought down their parent's grey hairs with sorrow to the grave."

We would advise our lady theologian, or at least, if that would be improper, her American editors, should this interesting *fictitious* history ever reach a second American edition, to add to the numerous scriptural quotations that already fill its pages, the following, which, doubtless she will discover, very fully sustains her position: "And every one that hath left house, or brethren, or sisters, or *father*, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall *possess life everlasting*." (St. Matt. xix, 29; also, x, 37; Luke xiv, 26.)

She could have sketched the affecting consequences of the apostacy of a child who occasionally "attended a popish chapel," and was thus "exposed to the snares and artful machinations of the Papists. But she forbears." Kind and charitable forbearance! We trembled as we read, lest the death-warrant had been already signed; but those words of mercy came upon us, as comes a reprieve to the condemned. We felt that now we might at least survive the preface.

In the conclusion of "this plain unvarnished" introduction, we find a statement which deserves more serious consideration.

"They will then see (by studying the word of God more carefully) that 'there is none other name under heaven, given among men,

hereby we must be saved' but the name of hrist; 'neither is there salvation in any her;' and that as the church of Rome *sub-tutes many other methods of salvation and any other saviours*, in the place of Him 'whom od has anointed,' she is essentially an anti-ristian church, and therefore to be dreaded the greatest enemy of genuine Christianity."

We regret exceedingly that it should become ir duty to treat with severity the production a lady; but if our fair assailant choose to it the distaff and the nursery to engage in eological warfare, to don helmet and breast-ate, we can only know her as a champion. ie makes the charge, with vizor closed and ear in rest, and it is our duty to receive e shock upon our shield and shatter the ittle weapon of our antagonist, without in-iring into the name or device of the un-own warrior. Homer permits his hero to ay the lovely, but war-like Amazon, upon e Trojan battle-field. Our authoress is either ost grossly ignorant of the faith she has un-rtaken to assail, or she has most wilfully isrepresented it. In either case the writer erits the severest censure. If it be ignorance, is wilful; from the sequel of the work it ill be discovered that she has had at least e means of acquiring better information. assing over the antiquated charge of "anti-ristian," we have two *most singular* asser-ons within the narrow compass of *one* sen-nce.

The Catholic church has *never* substituted y other method of salvation than that which Divine Founder instituted; the Catholic urch has *never* substituted other saviours in e place of Him who died upon the cross for e salvation of the world. She has ever ught her children that through the merits the Redeemer, all men must be saved, d that those merits must be applied to the ul by the means which the Saviour him-lf has provided. Of all who lay claim to e name of Christian, of followers of Christ, e Catholic the most devoutly adores the n of God. He has been taught to lisp his cred name in his early childhood, to look on him ever for help in the hour of his need, meditate upon his sufferings, his passion, s death and his resurrection; to worship him true God, coequal with his Father, Re-emer of the world. The Catholic mother aches her children to breathe an aspiration to Jesus, and to invoke the intercession of his blessed mother, before his youthful eyes close upon his pillow, and his innocent soul sinks into the sweet and holy slumber upon which angels might love to look. Every ceremony of the Catholic church, every ornament that adorns her altars, every prayer that proceeds from the lips of her priests, speaks the burning language of her love for her heavenly spouse.

From the tone of the preface the reader might be led to expect far more abuse of Catholics than he will really find in the course of the work. When we speak of *abuse* we do not apply the term to any assaults which the fair theologian may make upon the faith and doctrine of the church, but such tirades against the morals and discipline of Catholics, as too frequently disgrace the pages of Protestant books. The former are more excusable, yet far more dangerous in their tendency than the latter. A falsehood in matter of fact is often wilful, easily detected, and always redounds to the injury of the asserter. A falsehood in faith and teaching is too often sincerely entertained, hard to be eradicated, and those who receive the error often blindly persist in its pursuit, until it leads them to destruction. Yet we can more readily excuse one who, although in the wrong, conscientiously exclaims against what, in his opinion, are dangerous errors, than one who wilfully bears false witness against his neighbor. In charity, therefore, we hope that ignorance alone, and not malice, lies at the bottom of much that may hereafter pass under our notice.

Our authoress is a *good* Protestant, and seldom permits an opportunity to pass without *protesting* against "the errors of the Papists." We might smile at all this, when we consider the nature and design of the work, but that there are, and we regret to say it, many most dangerous and most fascinating doctrines scattered throughout the two hundred and eighty pages of otherwise perfectly insipid matter. The favorite topic of the authoress, and by far the most prominent doctrine which she parades in her work, is the Protestant doctrine of justification.* This is the leading article of all Protestant declarations of faith, and its constant and almost ostentatious display lets us into a secret which probably was not in-

* On this subject see U. S. Cath. Magazine, March number, pp. 165, 166.

tended to be divulged. The book bears about it no distinctive marks by which we can discover the denomination of Protestants for whom it was written; indeed there is scarcely any indication throughout the work of the *peculiar* opinions of the authoress herself, unless we are to infer that she is a member of the church of England, from the fact of her introducing as actors upon the scene, several clergymen whom we are led to believe ministers of that church. To have made it a sectarian work of this kind would not have suited its design; its sale might have been contracted within the narrow limits of the sect for whom it was written. As it is it embraces the whole Protestant world—it is only *anti-catholic*.

Two young ladies, Emily Mortimer and Caroline Howard, the heroines of the tale, are introduced in scene the first, as lamenting over the dreadful fate which awaits them; their parents have determined to send them to a school in France to finish their education and to receive "that fashionable polish," which it would seem from this and other portions of the tale, the schools of England are unable to bestow. This is a rare admission for the "benighted Papists" of France, coming from the enlightened Protestants of England. Where is the young lady of fifteen or twenty among our readers, Catholic or Protestant, whose heart would not thrill with pleasure at the prospect of a year's sojourn in the bright valleys and under the warm sun of beautiful France? However, these very singular young ladies bewail their misfortune in alternate lamentations; but the fates, that is, the authoress and her design, are inexorable, and we find them, in the third chapter, the discontented inmates of Madame D'Elfort's academy.

But we have passed over a very singular admission which does not place England herself in a very favorable light as to religious instruction.

"*As the Gospel was but little known in that part of the country*, they considered it a peculiar privilege that, through the introduction of Mr. Somerville, they enjoyed," &c.—*P.* 13.

There are many *other* parts of England in which the Gospel is but little known, if we may credit the report of a committee of the house of parliament, and the accompanying evidence which was collected by them, respecting the condition of the miners, operatives, &c., of England. Hundreds of poor wretches had never heard of the name of God!* The details of the report are too sickening to appear upon our pages; and if they were not we should shrink from reminding our assailants of the misery and licentiousness of Protestant England, were it not to point out to them, at their own door, more fitting objects for their missionary longings, than the happy inhabitants of "beautiful France."

The young ladies in their farewell visit have received an elaborate warning, to beware of "the fascinations of Popery," from their pastor and friend, Mr. Morton, and we might add *Mrs.* Morton, for she seems to share with her husband the privilege of giving pastoral advice, and certainly in the conclusion of the scene bestows the pastoral benediction,—"May the Lord bless you! . . . . 'Watch and pray that you enter not into temptation!'"—*P.* 18.

There is a point here which we shall notice at once, before proceeding with the plot of the story, for it frequently starts up before us as one of the cardinal articles of Protestant faith. "Let the Bible be your standard, and try every sentiment by that infallible touchstone!" The idea is not as clearly expressed in this passage as it is in many others throughout the work, but as it is first in order, we shall take occasion here to say whatever we may deem it necessary to offer upon this point. Of course the doctrine which the reverend gentleman so strenuously enforces upon the minds of his two young friends, in the sentence quoted above, is the right of private interpretation. The doctrine, it is true, seems to be a little concealed and mystified; and for obvious reasons.

The moment that men have started forth upon the boundless sea of error with the rule of private interpretation for their compass and their guide, they discover that, however boldly it may conduct them from the harbor where they were safely moored by "the rock of ages," it is but a failing pilot in the fearful voyage which lies before them. The same principle which has authorized their secession from the church of a thousand years, will authorize the secession of any and every one from the church of yesterday. The very idea of church,

* In a single jail of England we are told by the papers of the day, that two hundred of the prisoners were ignorant of the existence of a Deity.

articles of belief, of confessions of faith, is solutely inconsistent with the idea of full d unrestricted *private* judgment. That a an, bound by the very principle from which otestantism has sprung, to search the Scrip-es and interpret them *for himself*, should be led on to subscribe the set forms of belief, hich are the interpretations of the divine ord, drawn up and declared orthodox by *ers*, like himself, as far as authority is con-rned, is an absurdity in terms. But the Pro-tant may reply that no man is bound to ofess any of the creeds which he may find eady drawn up and in use. This is his ly resource from the argument; and it gives e seal of equal orthodoxy to the Millerite, e Shaker, the Mormon, and all the myriads those who have wandered amid the darkest yrinths of error, and places them upon as ure a footing, as to faith and teaching, as e followers of Luther or of Calvin, or the embers of the church of England themselves, n pretend to assume. But for three hundred ars, from the time that Luther burnt the pe's bull in the market place of Wittem-rg, to the time when the last Protestant as-ciation was formed in this land where all e free and equal and alike protected in their ligious rights, from the day in which the cree went forth in England, that thenceforth e property of the church should become the operty of the crown, to the day when a faint ark of civil and religious liberty for Catho-s and even for "dissenters," was wrung from e government by dire necessity, Protestan-m in every shape, and every form, and in ery land, has been exclusive and intolerant its tendency. The Episcopalian persecuted e Catholic and the Puritan. The Puritan ught up the weapon of the flesh and drove om the land the persecutors of their faith. ch sect, as it becomes predominant, either the power of numbers, or the edge of the ord, administers its tests, prescribes its arti-es of belief, and to those who will not sub-it in silence, offers the dungeon, the rack d the scaffold. To this day upon the statute ok of Maryland,* are visible the marks of the old church-of-England-supremacy. Why all these tests, why all this parade of church government, this union of worship under certain prescribed forms of faith? Why these constant controversies among Protestants themselves, assailing the doctrines and tenets professed by each other, and each alike tried by "the infallible touchstone?" Aye, why ordain and set apart preachers of the Gospel? Why, in fine, the very name of church? They are essentially opposed to the starting point of Protestant doctrine. They all tend to *circumscribe* the limits of *private* judgment; some are diametrically opposed to its existence. We admire consistency; but there is little consistency in Protestantism. To carry out the true principle of our opponents, there should be no religious teaching of youth; it prejudges the question, and prevents the possibility of clear and unbiassed scriptural investigation. We might almost believe that Girard was aware of this; and we affirm, Mr. Webster to the contrary notwithstanding, that the plan laid down by him in his last will, for the direction of the magnificent college, which he intended to establish, was a perfect embodiment of this great principle of Protestantism. The pupil who should be sent forth educated, from that school, would be, as Mr. Webster most eloquently declared, ignorant of religion, its forms, its articles of belief, its author, God.* "It would be necessary to place the Bible in his hands:" and would he not then be in the best possible frame for exercising the great right of private judgment—with unbiassed mind—neither leaning to one doctrine nor to another; neither favoring Episcopalian nor Calvinist, Presbyterian nor Lutheran, Methodist nor Puritan, Shaker nor Socialist, Mormon nor Millerite? And what would be the consequence? That consequence, which one of the greatest lawyers of our land, Daniel Webster, a man of mighty mind, in spite of all his faults, considered as a sufficient ground for setting aside a will because the complete fulfilment of its provisions would necessarily produce it—that consequence is INFIDELITY. And is it possible, that the previous *training*, *teaching* and *authority* exercised in youth, alone preserve from infi-

* Without referring to the statutes once in force ainst "Papists" in the land where they first planted edom and universal toleration, we quote an instance m 1777, ch. 12, sec. 3: the marriage act "ministers the church of England, ministers *dissenting* from *l church* or Romish priests." This is the act under ich all marriages are performed in this state.

* See the speech of Mr. Webster in the late case before the supreme court, in which the validity of Mr. Girard's will was contested.

delity the soul that is to be guided in Protestant doctrine, only by *its own* searchings into Scripture? Then take away that training, teaching, and authority, mere remnants of old "popish errors" that *circumscribe* the "reason:" and the effects that ensue must be the legitimate consequences of that rule and doctrine!

If the Bible be an "infallible touchstone," an unerring guide to truth, *as applied by the Protestant rule of private judgment*, all, who follow it "prayerfully" and in good faith, must most assuredly arrive at the truth. For the Bible must be infallible in its application, or its inherent infallibility would be as useless to man as if its pages had never been inspired by God. The great object of its inspiration, its revelation, was man's salvation, and if, being infallible in itself, its interpretation (and thus its application to man's state), is liable to error, it works the same fearful consequences as if the inspired word itself were fallible and liable to error. The Unitarian, then, seeks in its holy pages for the word of life; as he reads, he prays for light from above to illume his darkened spirit. His search is ended; he forms his creed, and follows it. The Episcopalian, with the same unerring guide before him, comes to a conclusion conflicting with and contradictory to the former. In both cases "the infallible touchstone" has been applied according to the rule prescribed, the only rule which Protestants admit and therefore for them the only method of arriving at the truth—by the application of private judgment; and yet one party *must* be wrong. The one asserts that his opponent is in error; his opponent replies with the same charge. There is *no* minor point at issue *here;* it is the vital doctrine of religion upon which they differ. Therefore, the Bible, in its application by the Protestant rule of private judgment, is not an infallible touchstone, is not an unerring guide.

It is only under the Catholic doctrine, that the Bible assumes its high and proper stand, as the inspired work of God. It is only when the *infallible word* is interpreted and applied by his *infallible church*, that they who seek the truth, can find it without fail! The Catholic church hath never, for two thousand years, with all the millions of its children, wandered for a moment, from its *one* unchanging faith—Protestantism, in its brief existence, has scarcely held a single creed unchanged for a entire year. From all its thousand varie forms, a thousand other forms more varie still, are even springing up. "They are dr ven about by every wind of doctrine." Th Catholic, secure and tranquil, is anchored fa by the rock on which the Saviour built hi church: "he hears" that "church," for h knows that her spouse "is with her all day unto the end."

Madame D'Elfort is described as an adm rable woman:

"Upright and conscientious in her princ ples, firm and undeviating in her conduct, he character commanded general esteem. Sh was endowed with considerable talents an peculiarly fitted by nature for the managemen of a school."—*P.* 20.

This is one of the fine strokes of our au thoress; and really we are unable to determin whether we should praise or blame; whethe to attribute it to a desire of doing justice to th class whom Madame D'Elfort represents, o to the desire of making her character appea more dangerous by making it very fascinatin to the pupil. The establishment consisted o French and English boarders; religion was forbidden subject of discussion among them "and any attempt at religious controversy wa punished by immediate expulsion." No doub this restriction sat very hard upon our young propagandists, and we are frequently enter tained with Emily's regrets, that this rule pre vented her bringing several benighted Catho lics into the (*one?*) true fold.

Our school girls are not a little shocked a the nature of the morning and evening prayers, but this feeling becomes one of horror and disgust, at least on the part of Miss Emily, when they hear, for the first time, the angelus and the litanies.

"She became cold and faint on hearing them for the first time and immediately—*stopped her ears!!*"—*P.* 25.

We hope our readers will pardon us for descending for an instant from the dignity, which, as critics, it becomes us to maintain, but this is decidedly *rich!* and we must be indulged if our risible faculties are, for a single moment, called into play. The authoress has good nerves certainly, but we never expected such a proof of the fact. Upon this passage of the work a smile of pity is the only comment necessary.

As this portion of the book is intended to overthrow completely the Catholic doctrine of invocation of saints, and more especially the devotion to the Virgin, we will devote some small portion of our space to its consideration. These prayers "were not only unscriptural, but blasphemous:"

"To complete this catalogue of popish prayers, there was a long litany introduced, the first two or three petitions of which were addressed to Christ, and all the rest to the Virgin. If any thing could surpass the blasphemous nature of the preceding prayers, this was admirably calculated to put the finishing stroke to the picture."—*P.* 24.

It is a very singular and portentous fact in connection with the scriptural prophecy of Mary, "all nations shall henceforth call me BLESSED!" that Protestants universally deny to the mother of God that promised title, which was first bestowed upon her by the angelic messenger. To our minds the conclusion is irresistible: for themselves, they may reconcile as they can this antiscriptural neglect with their scriptural rule of conduct. In the same paragraph we have an elaborate disquisition upon the names by which the Virgin is addressed in the litanies, and which it seems impossible for the cold and callous heart of the Protestant fully to appreciate.

But the triumphant refutation of this "popish error" is contained in the fourth chapter, and is introduced in a coversation between Miss Emily and a Protestant companion, who has been long enough in France to have become slightly infected with the perilous miasm that seems, in the mind of the authoress, to float in that pestiferous atmosphere. Miss Gordon very properly remarks that Emily is "uncharitable in charging Catholics with blasphemy."

"'If we do not scruple to ask a friend on earth to pray for us, why should we not, with much more reason, entreat the prayers of our friends in heaven.' Emily was surprised to hear this artful sophistry (*where is it?*) from the lips of a Protestant girl: but she replied without hesitation, 'If we admit that idea, Miss Gordon, we must believe that deceased saints are gifted with omniscience, in order to hear and answer the petitions which are presented to them from so many different places at once: yet that is an attribute which certainly belongs to God alone.'"

What excruciating logic!

"But it is to the Bible we should look for the truth or falsehood of every doctrine; and though that blessed book commands *living* Christians to 'pray for one another,' it no where gives the least countenance to praying to departed saints."

The word *living* in italics is an interpolation of the authoress: the command is simply to "pray for one another," not restricted to one portion of the church, but to all its members; including, as we shall show hereafter, not only the faithful on earth, but the spirits "of the just made perfect," who are the glorified members. However, this sapient reasoning utterly confounds poor Miss Gordon, who retreats from the contest overwhelmed with confusion. It would not be amiss, here, to remark in passing, that Miss Emily seems clad in armor more invulnerable than that which the infernal waters bestowed upon Achilles. A mere school girl in her seventeenth year, on every occasion that presents itself, assaults and overthrows the terrible "dragons and monsters that throng around the den of the giant pope." Priests, abbés, sisters, nuns, tutoress and companions, alike, meet with certain discomfiture at her hands. Priests, who have grown gray in the study of theology, nuns, who have spent twice the number of her years in prayer and meditation on the truths of religion, the instructress from whose lips she is drinking in the streams of knowledge, are represented in this "*history* of *facts*," "this simple narrative" (simple enough, in good sooth)! as yielding immediately at the first assault of her all-conquering logic. At the same time this very *strong minded* young lady is ever ready to burst into a flood of tears at a moment's warning, or to fall into hysterical "fits of trembling," and "fainting with horror and disgust," as the occasion may require; scarcely a leaf can be turned without one or the other of these sad events occuring. We might presume, that the quantity of tears shed, may account for the fact that the work is so diluted and insipid.

The unanswerable argument which confounded Miss Gordon, does not appear to us as conclusive as the authoress herself seems to imagine it. It matters little *how* the saints and angels hear us, if we produce scriptural proof to the Protestant that they do hear us. Therefore we shall say but one word upon the very *logical* argument before us. Omniscience is the knowledge of all things—present,

past, and future; it implies infinity: but the hearing and answering (to take the statement of the authoress) of petitions from all places at the same time, is limited in time, in space—being confined to this earth, and in knowledge. It is finite; and, therefore, does not encroach on the attributes of the Deity. It is only a superior capacity, which the souls of the blessed may enjoy. The nearer they are to God the greater must be their knowledge and their love; for he is the centre and the source of all knowledge and all love: "We know that when he shall appear, we shall be like to him, because we shall see him as he is." (1 John iii, 2.) "We see now through a glass, in an obscure manner; but then face to face. Now I know *in part;* but then I shall know *even as I am known.*" (1 Cor. xiii, 12.) It is evident, from these and other passages of holy writ, that hereafter, when the soul is freed from its bondage upon earth, when it shall have burst from the shackles that trammelled its faculties here, it shall become brighter and more beautiful than the resplendent hosts of heaven, that its power and its knowledge shall soar above created things, till it approaches, yet infinitely afar, in semblance to him in whose image and likeness it was made. "We shall become *like* to *him.*" We shall see all things in him "for we shall see him as *he* is." Even "the angels" in heaven "rejoice over one sinner's doing penance."

But the communion of the saints in heaven with the church is more distinctly described. In the epistle to the Hebrews the inspired penman, after reminding them of the approach of Moses to Mount Sinai to hear the voice of God, continues: "But you are come to Mount Sinai and to the city of the living God, the heavenly Jerusalem, and to the *company* of many thousand angels and *to the church of the first born who are written in heaven,* and to God the Judge of all, *and to the spirits of the just made perfect.*" (Hebrews xii, 22, 23.) How beautifully and clearly is here described the church of God—the communion of the saints! What human eloquence is equal to the eloquence inspired from above? What earthly conceptions to the breathings of the divine spirit? The Jews, struggling onward from Egypt through the desert to the promised land, are gathered around the base of the holy mount in the midst of their toil and suffering, to listen to the wondrous voice and to meet the angels of the Most High. The faithful on earth—in their weary pathway through the desert of its trials and tribulations—are come into "the city of the living God, the heavenly Jerusalem," the fold of the church, "in the company of the angels," and of the saints who have won the crown of eternal glory.

But lest the caviller may exclaim that, even if the saints and angels can hear our prayers and are in communion with the church on earth, there is no *proof* that they really intercede for us, we will quote the following: "Take heed that you despise not these little ones: for I say to you that *their angels* who are in heaven *always see the face of my Father* who is in heaven." (Matt. xviii, 10.) And why take heed? because their angels will intercede for them with the Father. In the Apocalypse the four and twenty living things "*offer up* the golden vials full of odors," which are the prayers of the saints.

Many are the passages of holy writ to which we might refer, but we will simply conclude by reiterating the argument which the authoress so gratuitously declares to be a sophistry. Why, if the prayers of a poor sinful mortal struggling like ourselves through "this valley of tears," can avail us, why *cannot* the prayers of the blessed spirits "of the just made perfect," of the pure, the immaculate mother of the Saviour? Will he not incline his ear to the voice of her who hung over his infant sufferings in the manger; who watched with the love that only mothers know, over his holy childhood "as he waxed in years and strength," who wept over his loss at the return from the temple, for whom he displayed his divine power and wrought the miracle at the marriage feast before his preaching had commenced? Will the divine son refuse the intercession of the pure mother whose heart was pierced for him with the sword of sorrow, whose bosom bled with every wound that lacerated his tender frame, who followed him through the toil and suffering of his life, and bowed in speechless agony at the foot of his cross in the awful hour of his death! The dying Saviour committed the Blessed Virgin to the care and affection of the beloved apostle, with the charge that he should be a son to that immaculate mother. The Catholic church has ever cherished a warm devotion for that holy mother;

he has ever taught her children to emulate the eloved disciple, to aspire to be like him in love nd duty, children of Mary. Oh! beautiful evotion to the mother of God! Mother, ost pure, most immaculate, mother of mercy, ntercede for those who should have been thy hildren but whom the darkness of ignorance nvelopes; intercede for them to thy Son, that e may soften their hearts and grant them the race to become true children of thee!

The next subject upon which our authoress xpends her labor is the "worship of images." And here it would seem that she is determined o fix the stigma of idolatry upon Catholics n spite of their protestations to the contrary. She is honest enough, however, to enter that rotest upon record; but at the same time ndeavors to destroy its force by denying its ruth.

"'I asked Mademoiselle Laval yesterday,' aid she (Miss Gordon), 'if it was true that hey worshipped them; and she assured me t was quite a mistake, and that they only knelt before pictures* and images *as a mark of reverence to the persons they represented.*'

"'Ah! Miss Gordon,' replied Emily, 'it is a sad sign of a bad cause when *we are ashamed to own the truth.* Wherefore then do they kneel to them? What more unequivocal mark of adoration can we possibly show to an object than the action of kneeling to it? Do you remember how awfully the Israelites were punished by God for their image worship?'

"'Yes! but they *worshipped* those images, and the Catholics only look upon them as representations.'

"'Well, granting that they only do so (which, however, is *very doubtful*), I do not think the Israelites did any more.'"—*P.* 30.

To prove this, our authoress says that the Israelites had just seen the "manifestation of God," and it would be absurd to suppose that they worshipped the golden calf as God. We are surprised that a Protestant should endeavor to avoid and escape the force of scriptural authority: the inspired penman expressly declares that the golden calf was worshipped as God itself. "These are thy Gods, O Israel, that brought thee out of the land of Egypt," exclaimed the people, "and they offered holocausts and peace offerings"—"They have made to themselves a golden calf, and *have adored it*," said the Lord to Moses on the mount. But, continues our authoress, "the *second* (our first) commandment not only forbids the *avowed* worship of images, but explicitly adds also, 'thou shalt not *bow down* to them.'" Yet after this command was promulgated, when the people were suffering and dying with the venomed bite of the fiery serpent, God made Moses make a brazen serpent and set it up, that all who turned their appealing eyes towards it, might be healed. On the ark of the covenant were placed the figures of the cherubim, and it was no idolatry "to bow down before" the ark. Our authoress has given but half even of the Protestant version of the commandment. After forbidding the making of images or strange gods, the sentence continues: "Thou shalt not *bow down* thyself to them nor serve them!" The Doway Bible has it: "Thou shalt not *adore* nor serve them!" and we must be excused for preferring our own authorized version, though any candid mind will acknowledge that even the words, "bow down," when connected with what precedes them, convey the same meaning.

But our fair theologian is evidently hard pressed for an argument. She certainly has not reflected on the force of the assertion that Catholics "are ashamed to own the truth." Will she presume to say that we are wilful and intentional idolaters and yet attempt to conceal it? If idolatry were part of our creed, we would necessarily declare it, if its concealment would prove our consciousness of its falsehood and sinfulness, and that we did *not* believe it. Either Catholics are not idolaters or they who talk thus are hypocrites. The passage is a tissue of absurdity. If kneeling be an unequivocal mark of adoration, such as is due to God alone, then are the lord bishops, the peers, the commons of England idolaters; then do they blaspheme the living God by offering to the creature that which is due to the Creator alone, at each and every time they kneel in the presence of England's queen. The authoress and her bookseller should be indicted for a conspiracy against the queen's dignity; a judge and jury might be found in the incorruptible courts of England who would convict, especially if there

* On the subject of pictures, we may remark that Protestants are becoming less rigid and scrupulous. See the Harpers' splendid illuminated Bible; the engravings are numbered by thousands—some of them not very chaste if we may believe Protestant papers: yet two or three editions to the amount of thirty thousand copies were exhausted in a few weeks. The first engraving, a splendid one by the way, represents "*the spirit of God moving over the waters*," under the figure of a venerable man in an outstretched attitude, and surrounded by a dim veil of clouds!!

should be "*an intimation from one high in authority.*"

Johnson defines an idolater to be "one who pays *divine honor* to images; one who *worships for God* that which is *not God.*" Is kneeling essentially a *divine honor*? No! the Protestant kneels to his fellow-man, and without sin. Is asking the intercession of the saints an offering to the creature that which belongs to the Creator? The very form of the proposition precludes it. Such prayer, applied to the Deity, would be foul blasphemy. How could we ask him to intercede for us? But if it were a *divine honor*, essentially and of itself, then it is idolatry to apply it to a creature, and every Protestant who *asks* the prayers of his friend or pastor is guilty of idolatry: he constitutes another mediator between himself and God, contrary to *his own* interpretation of the text, "there is but *one* mediator."*

To constitute idolatry, the act offered to the creature must be such as in its very essence is due exclusively to the Creator, or it must be offered to *that* as God which is *not* God! Now, the veneration of the Catholic towards the saints and their representations, whether on glowing canvass or in almost breathing marble, is but the reverence due to the illustrious dead and to all that reminds us of them. As far as the glory and the greatness of the spiritual hero are elevated above the glory of the earthly hero, so far should the honor paid to the saint be superior to the honor paid to the warrior. It is a noble sentiment, it is a glorious thought to honor the great departed! It extends their earthly influence beyond the grave. The memory of their virtues, the power of their example, and the spectacle of a people's gratitude to them will urge others to emulate their deeds. It is praiseworthy to honor the departed warrior; why should honor to the departed saint be condemned? The statue of the hero, the patriot, the sage, is towering far above the homes of the proud monumental city; it graces the capital of the land; those calm and placid features look down upon every hearth-stone, are enshrined on every domestic altar. The father teaches his son to look with reverence upon the picture, and to breathe with gratitude the name o Washington. It is just! Why in the spir tual republic—the church of Christ—shoul not the statues and paintings of her *heroes* loo down upon her assembled children, and re beneath every roof to remind them ever o their virtues, their sufferings, and their tr umphs?

Immediately following the passage abov quoted, we have set forth at large the oft re Catholic church has rejected the second com futed yet currently believed charge, that th mandment and divided another into two t make good the deficiency in number. Th falsehood of this charge would be apparent t Protestants if they would apply to Catholi authorities, instead of relying upon the asser tions of those who are either as ignorant a themselves or are determined to mislead them With as much truth might we charge our op ponents with dividing our first and rejecting one of the last commandments. The differenc lies in the division and enumeration. Pro testants have not chosen to adopt that whic the church ages ago adopted; every thing mus be reformed. By reference to the catechism o this diocess the first commandment will be found set forth at large, containing (as relating to the same subject and being one continuous sentence and therefore properly but one command) the first and second of the Protestant. The ninth and tenth, which our opponents unite into one, relate entirely to different subject matter, forbid different sins and therefore are not properly made, and cannot be considered as one commandment. They are two commands, number them as you will.

There are many points in this book which would give us a fair subject for ridicule, many which might afford matter for serious reflection. We shall avoid ridicule, for the errors of our authoress must be attributed to weakness and ignorance and not to really evil motives; of further serious commentary the work is scarcely deserving. To take up each charge brought against us, to answer each impotent attempt at argument upon theological subjects would occupy more space than we can spare for that purpose. We should review every page of the work. However it would frequently afford us subjects for amusement.

On page thirty-six we have a passing notice of the viaticum and of prayers for the dead.

* "'Oh! continue to pray for us, my dear, dear sir,' exclaimed the weeping girls, as they kissed the hand of the venerable man."—P. 18. This is quite as fervent as a Catholic to his saint.

o powerful is the effect of the impressive ce-
emonies that Emily and Caroline "are sur-
rised into the appearance of idolatry," by
neeling with the Catholic girls whilst the
ost is passing. The unfortunate sick girl, a
ervant of the house, dies shortly after the ad-
inistration of the last consoling rites of the
atholic church, and we have the Protestant,
hose heart is so rich in charity, exclaiming:
Dead! gone to receive her final sentence,
nd how?" Reader, the italics are not ours:
ey are the emanation of Protestant charity!

The funeral of the departed affords an op-
ortunity to the authoress to describe, and we
onfess most beautifully, the solemnity of the
ene and its wonderful impression upon the
eart. She gives full effect to the ceremony
ut only to condemn it as dangerous and delu-
ive. She forgets that in this world it is only
rough the senses that the spirit can com-
une with outward things; it is only through
e medium which God has provided that the
elings of the heart can be expressed; that
ords themselves are only signs, and that
ther signs may sometimes express feelings
etter than words. Our Saviour himself on
ll occasions made use of solemn ceremonies.
he Protestant is aware of this, and has re-
ined more of form than he can consistently
ith his objection to the Catholic. Indeed our
uthoress asserts very gravely the superior
olemnity of the Protestant *form* of burial!

The doctrine of purgatory is touched upon in
ages fifty-four and fifty-five, and, of course,
spires a proper degree of horror!

Our authoress presents us with what must
e considered a Protestant miracle; certainly
is the first of the kind, and the society at
Exeter Hall should take immediate steps to
anonize our authoress who has wrought
pon her pages this great work. A young
dy is represented at page sixty as sitting at
e foot of a drooping ash and reading a book
t night by the moonlight alone. This is won-
erful! If the authoress is thus negligent in
he statement of her "facts," what reliance
an be placed upon her assertions about mat-
ers of opinion and articles of faith?

There is one important subject which we
hall notice here, although it seems to run
hroughout the book; it is the doctrine of jus-
ification by faith without works. The very
dea of "meriting heaven" is indescribably
shocking to our authoress: she forgets that
heaven must be taken by violence and that the
barren fig-tree must be cut down and cast into
the flames. We have given our authoress
one Scriptural quotation already, we will fur-
nish her with another for the next edition:
"Was not Abraham our father *justified by
works* offering up Isaac his son upon the al-
tar?" Man is justified by faith and works and
not faith alone: "for faith without works *is
dead.*" (St. James ii, 21.) We would respect-
fully recommend the epistle of St. James to
the careful perusal of all Protestants, not only
for the doctrine of justification but that of ex-
treme unction, and various other matters which
the reformers, or rather they who reformed the
reformers, have determined to be *unscriptural*
and unnecessary!

The subject is introduced by a description of
the gary sisters whom the Protestant girls visit
by the permission or rather contrivance of their
superior. This is done of course to entrap
them by the exhibition of the pious lives and
devoted charity of those holy women. Here
they are introduced to Sister Lucie. The an-
nual vow has just expired and the days of sus-
pense, during which they are to decide upon
its renewal, are passing slowly by and the
good sister pours out her lamentations over
the lagging hours; she burns to be re-united to
her Saviour and his church by that bond of
ardent charity. The fervor of her heart is ex-
quisitely wrought out; the devotedness of the
sister is fairly and beautifully described; but,
alas! at the close comes Emily with her *chari-
table* surmises.

"'What is the *spring* from whence flows all
this devotedness of heart and life? Is it genu-
ine piety or *dark-minded superstition*? Is it
scriptural love to God and man springing from
a vital principle of grace in the soul—or a
slavish, self-righteous hope of securing heaven
by such works.' *There was too much reason to
fear the latter* from the corrupt and antiscrip-
tural tenets of the church to which Sister Lucie
belonged."—*P.* 65.

Could not her woman's heart have melted
as she thought upon the soul inspiring charity,
and the trials, and the *enduring* faith of the
humble sister in her garb of gray? Could
she not have followed, *at least in fancy*, to the
bed of the sick and the weary, to the couch of
the infected and the plague-stricken, to the
straw pallet in the dungeon of the condemned,
to the hovel of the starving and the destitute,

and gazed upon her as the ministering angel wherever there was vice, and misery, and starvation, and disease, and death! Could she not have painted to her heart the fair virgin, young, blooming, beautiful,—with wealth around her that might have glutted avarice itself,—with splendor, and luxury, and the pride of life, in all their syren forms, beckoning her onward to share the intoxicating joys of earth,—with love, the boy-god, wreathing his star-lit smiles,—and all the old memories of childhood, home, and friends, and early pleasures, clinging around her heart,—high-born, tender and delicate; yet veiling her youth and beauty, trampling upon countless wealth, scorning the joys of earth, cold as the virgin snow to the rays of earthly love, breaking asunder the links that had chained her earthly years, giving up all for the sake of Christ, to minister to the poor, the orphan, the weary, and the dying! Why did not her heart soften as she dwelt upon the picture, and bid her to do justice to the motives of the good gray sister? Has she forgotten that blessed are they who give even a glass of cold water in the name of the Saviour? that those who judge *shall be judged*, and those who condemn, *be condemned?*

The Protestant girls are permitted to attend, on every Sunday, at a small chapel,

"Where the Gospel was faithfully preached by a young clergyman, and the more serious little party found this means of grace a source of delightful refreshment, ... though the levity and inattention of too many plainly showed that it was not spiritual improvement they sought in this visit to the house of God."

The Catholics were very rigid in obeying the commands of the church as to the observance of the Sabbath, and Madame D'Elfort informed Emily that "she would take her Catholic pupils to church, even if it were to *rain stones* from heaven!"

"'Alas!' thought Emily, 'how does this conscientious discharge of every religious duty put to shame many of those inconsistent professors who enjoy the advantages of a *purer faith!*'"—*P.* 86.

Nevertheless our rigid young lady is extremely horrified at the innocent amusements in which the children are permitted to indulge, during the afternoon. She makes a statement here, which, if true, places Madame D'Elfort's conscientiousness in a somewhat lower scale than we might have supposed possible after the praises above. Pocket money was distributed to the girls every Sunday morning,—a fruit woman attends each evening, and "every allurement is thrown in their way" to make them buy. Of course the only object is to break the Sabbath. This does not much surpass the "reading by moonlight alone," in the shade of the drooping ash! In an after chapter, "Sunday temptations" are more fully wrought out.

To avoid these dangers, and to dispose of their money to better advantage, Emily, who has hitherto appeared in the character of pastor of this little flock in the desert, presides in the formation of a "*missionary association!*" The first mite put into this treasury, which is to aid in the enlightenment of the heathen, is a *sou*, found in the garden. We cannot avoid drawing a fanciful comparison between the inception of this little missionary association and that of the first great missionary association under Henry VIII. The first funds of each were derived from Catholic possessions. Lydia finds a *sou* in Madame D'Elfort's garden, which *could not* be "applied to better purposes;" and Henry discovers great possessions in the church which *ought* to be applied to better purpose than the service of God, the service of himself and his venal courtiers.

Romish idolatry is set forth in full when the joyous season of Christmas is reached. If the adoration of the true God be idolatry, then are Catholics most devout idolaters. The holy sacrifice of the mass is descanted upon; and we are informed that "Good Friday is the only day on which it is not celebrated." No host is consecrated on that day, in memory of the death of Christ, but mass is celebrated and the priest receives a host which was consecrated on the day previous, the festival of the institution of the holy eucharist. The beautifully ornamented altar on which the sacred host is deposited, is described very effectively; but great care is taken to stigmatise the host as "the idol," and to assure the reader that "it is all real mockery, concealed under apparent reverence."

On page 138, we are assured that Catholics are forbidden *to read the Bible;* and in the remainder of the same chapter we are treated to a very silly controversy between Miss Lydia,

e sister of Caroline, and the Abbé de Ronce-l, in which the poor priest is of course most rbarously discomfited. Indeed, throughout e work an especial degree of severity is be-owed upon the "wicked priests," who, we e informed, having access to the Bible them-lves, necessarily know the falsehood of what ey teach, yet wilfully and maliciously con-ıue to lead their deluded followers to destruc-ın. The procession of the Host on the *Fête Dieu*" enables our authoress to enter eologically into the doctrine of transubstan-ıtion; of course the question is settled be-ınd doubt or cavil.

That Catholics rebaptize, "the former bap-ım being considered of no value whatever," 175, is a matter which our authoress as-rts most positively. This may be ignorance; e may have misunderstood the doctrine of nditional baptism where it is uncertain that e sacrament has ever been administered. aptism can be received *but once*, and it is crilege to repeat it. Protestant baptism is ılid, when correctly performed, not on the ound of *priestly function* in the officiator, ıt through the doctrine of lay-baptism.

Thus far have we followed our authoress rough the tedious course of two hundred ıges, pointing out a few, very few, of the rors and misstatements which fill the work. he year for which the Protestant girls had ıtered at Madame D'Elfort's has expired; and not without tears of regret they depart om a society in which they had lived for ıore than a twelvemonth." Mr. Howard, e father of Lydia and Caroline, takes his ıughters and neice, Emily, to Paris; but as is health began to decline very rapidly, he repared to set out for Italy, giving to the rls the choice of the school at which they ıould remain until his return. Caroline, ho had been somewhat affected by the beau-es of the Catholic faith, was anxious to re-ırn to Madame D'Elfort's, but Emily ob-cted, being fully satisfied "that it was highly ıngerous to entrust young people to such ıition." A Protestant school was selected in e environs of Paris; but alas!—

They felt that they had indeed escaped from ıe precincts of a corrupt church, but they ere now in the midst of a congregation which as but a dry and withered branch of the eauteous Protestant vine. It was a shadow ithout a substance—a body without a soul!"

Yes; it was French! and English parents should patronize English academies. It was worse than Madame D'Elfort's! "I would rather be among the Roman Catholics again! They, *at least*, are sincere!" exclaims Emily, and accordingly some ten pages further on, we find the party settled down in the convent of St. Anne's, not far from their old residence.

A whole chapter is devoted to "convent scenes," one of which is an accurate description of "taking the veil." Our authoress endeavors to insinuate that the novice, in this instance, is the victim of compulsion. The chapter following is filled with "the confessional," and we are surprised to find several Protestant girls *compelled* to go to confession. All the usual cant upon this subject is exhausted, and we come at last to a veritable "horror."

"An unhappy nun was said to have been starved in the dungeons, not long before the present superior assumed the reins of government."—*P.* 246.

Whether the report was true or false in the present instance, "they felt that such things were not only possible, but probable." We are surprised that the French government, not very remarkable for its attachment to Catholic institutions, should permit such fearful doings as our authoress here hints at (for, reader, this is *a tale of facts*); and still more (for that must be a fact also), that these Protestant girls and other boarders, Protestant likewise, and even our authoress herself, should have become morally accessory after the fact, by concealing their knowledge of this dreadful crime from the French police. Our authoress should make it the subject of a communication to the government. We had thought that the amiable Maria Monk had exhausted the credulity of our Protestant friends upon the subject of convents, but we confess our error; the book before us has met with a ready sale, and doubtless the convent scenes have greatly aided its popularity. A dash of the terrific is necessary to please the taste of the public.

The nuns are not as conscientious as Madame D'Elfort; they make every effort to convert their pupils. As a last resort, the Protestants who were determined to adhere to their faith, were ordered to quit the convent. This poor expedient, for the fowler would

scarcely drive away the birds he wishes to ensnare, succeeds with Caroline. She remains and becomes a Catholic; Emily and Lydia depart and weep over her apostacy. Mr. Howard dies in Italy, and Mr. Mortimer, Emily's father, comes to France for the purpose of taking home with him his daughter and his nieces, Caroline and Lydia.

Arrived in England, every endeavor is made to bring back Caroline to the fold of Protestantism; the priest who had effected her conversion in France, is informed of her danger by the resident priest of G——, and immediately sets out on a long journey to preserve his proselyte. His rash violence, however, completes the conquest which her friends have already commenced; and the work closes with hymns of triumph, and denunciations against Protestant parents who send their children to France to finish their education.

We do not intend to give this book more importance than it deserves; we have only placed it before our readers to display the shifts to which Protestants are reduced when they would assail the truths of the Catholic church. In this kind of controversial writing, the facts from which their arguments are to be drawn are easily established, for simple assertion is the sole evidence required; and the poor Catholic, being only heard through his opponent, is not likely to have his creed stated fairly, or his reasoning in defence of his faith honestly represented. In reviewing the work before us, we have passed without remark much that was reprehensible, because it was too absurd, even for the willing credulity of the evil disposed. There are many among those who dissent from us, who are too honorable and high-minded to listen for a moment to the cry which prejudice would raise against the Catholic and his faith. The educated, if they have read and studied with a liberal mind, untrammeled by the chains of bigotry and intolerance, and in the true spirit of the scholar and the philosopher, must have d covered the utter and shameless falsehood the charges which have been repeated and i iterated, and as often refuted, until they ha become the veriest cant that disgraces th canting world. Such men will turn from book like this with indignant scorn. Of t ignorant we have little hope; to them su works are more especially directed. The bal ful error, and the seed of hatred are gild over by the fascinating colors which fan weaves into the web of fiction. The you sits down to such a book to spend an hour pleasant recreation, and when he closes t page, his young heart is embittered—he h learned *to hate*—he has been taught to belie us what we are not. To give circulation a authority to a work so full of errors, so calc lated to mislead the young and the unwar to excite a feeling of hostility to many of tho among whom their lives must be spent, argu either gross ignorance or great unfairness a recklessness of purpose. *And yet this litt book has received such patronage!* It has bee eagerly sought after, and we hope it may e fect some good! Not that effect which it wa intended to produce, but its very opposit If it should fall into the hands of a man strong and inquiring mind, we should n be surprised if it led him to the knowledge the true faith. He will find Catholic doctrin stated and assailed by Protestant arguments he will see in a moment the weakness of th argument, the irresistible force of the doctrin where truly stated. He will reason. He wi turn to Catholic books to pursue his inquiries and the result cannot be doubted. We a sure such works as these, when in the hand of such men, have often been productive good: they have led the wanderer back to th true fold, instead of driving him farther int error. A weak defence is ever more fatal tha a fierce assault; and the work before us is pro bably as weak a defence of a bad cause, as has ever been our lot to peruse.

PROTESTANTISM—ITS TENDENCIES AND RESULTS.

BY JOHN B. BYRNE.

NO II.

WANTING as we have found Protestantism in the first great offices of a divinely stituted religion, we now proceed to investite its moral results. It certainly was one ject proposed in the establishment of Chrisnity, that whoever should give ear to its achings would appreciate man's moral obliations, and find aid and encouragement in eir performance. Has Protestantism done is;—has it made men better?

The irreligious tendencies noticed in our rmer number, would perhaps sufficiently swer the question. But the evil effect on orals may be traced even farther and deeper an the regions of doubt and disbelief. The lluting waters flow not only around German ism and English nothingism: but wherever e "principles of the sixteenth century" have en adopted, the dark wave has rolled broad id high as the domain of Protestantism, until e clear eye pains and the pure heart sickens fore the wide-spread chaos. We will not ize on every foul contagion "which gives its rkening color to the tide." A brief glance er the weltering surface reveals enough for ur present purpose, and probably more than Catholic pencil is willing to portray.

No sooner had the leaders of the "Reformaon" proclaimed independence of church auority, than their followers evinced that indendence by casting off every moral restraint. their haste to desert the Catholic faith, they emolished the fortifications of virtue. The laces where the new dogmas were taught ecame remarkable for their disorders and ices; in all of them was seen "a plain defecon from God." This sad change in the orals of the communities where the "Reormed doctrine" was preached, is thus reorded by Luther himself:* "We see that through the malice of the devil men are more avaricious, more cruel, more disorderly, and much more wicked than they were under popery." True, even for Luther! Satanic malice grew triumphant where "popery" was driven out, and the same men, as Protestants, "are much more wicked" than they were as Catholics.

Consistent with this opening scene has been the after part of the drama. Not alone in its origin, but in every step of its progress, Protestantism has poisoned the moral atmosphere like the simoom of the desert, it has blasted every green thing whereon it breathed. The nations that adopted the principles of the sixteenth century have sunk deeper and deeper into the dark labyrinth of crime. They have not formed to themselves wings to rise far above the deep chasm of doubt and despair, and to fly "with steady and untiring pinion" to the bright fields and sunny hills of Rome.

In England, where once a thousand vestals preserved the pure flame, and a thousand shrines welcomed the wandering sinner to repentance, and the bruised spirit to its home, we are told that "there is no religion; there is no God; man has lost his soul . . . . God's laws are become a parliamentary expediency.* In once "merry England,"—"merry," because of her undoubting faith and the purity of her morals, even there, in the land of sainted kings and patriot martyrs, wide over the whole region has rushed the demoralizing flood, overwhelming the low dwelling of those, who are born, and live, and die, where the sun-shine never beams; and swelling even above the high halls and Babel towers of a "God-forgetting aristocracy." In Protestant England, "*old* England" now, for the innocence of youth hath departed from her, it is announced in the

* In Postil. Dom. Part i.

* Carlyle.

assembly of her nobles, in the very presence of the "Gospel-teaching" ministry, that her mining population "do not come up even to the morality of Canadian savages;" that "they are left in a moral condition little raised above that of the brutes;" that in the manufacturing districts, "promiscuous intercourse of the sexes, gambling and drinking are the prevailing habits;" and that "vice in every form seems rife and rampant."*

Such are the operatives in England—such the moral aspect they present under the baneful influence of "Protestant ascendancy." If we ascend to the circle of the higher classes, we find little else than a disgusting mass of crimes, which a pure heart may not conceive, nor a chaste lip utter. They darken the lustre of the diadem, and sully the purity of the ermine: they are familiar things in the household of the noble, and no strangers among the penates of a doubting or disbelieving ministry; they are the daily records of the courts, and they blaze nightly in the glittering "hells" of London. In the dazzling parlor of the purse-proud aristocrat, and in the wretched hovel of the starving peasant; in the palaced square of affluence, and in the loathsome den of famine; almost everywhere, throughout the length and breadth of the whole land, whether clothed in purple or shivering in rags, vice—deep, degrading, brutalizing vice wields her triumphant sceptre. Not alone the old, those who have been corrupted by "the world and the world's ways," yield to her dominion; but the young even while fresh from the hand of their Creator are initiated into the dark mysteries of infamy and crime. Do not all remember the parliamentary reports of the children's employment commission, wherein it was shown that boys are gamblers and drunkards at ten years of age, that girls are familiar with every nameless vice at twelve? Not only in the mines and workshops of the poor; not only in the hovels of misery and famine is presented the gloomy picture of moral degradation. It may be found even in the palace of royalty itself. Our own memories can recal the life of a late monarch, whose licentious career was a scandal to the world and a reproach to human nature; whose polygamy, Antichristian, and atrociously immoral, was, in this "head of the church," sanctioned by a Protestant parliament. With some small exceptions, vice rules in every grade, through every class of the whole population of the kingdom.

Need we refer to the plunder and theft of land, where, in the days of Alfred, a purse of gold might be left on the wayside, and no dishonest hand would pick it up? Usury, stock jobbing and swindling, under the license of Protestant law, are unblushingly practised where in Catholic times charity exercised its generous influence, and benevolence found a home in every breast. Need we refer to the swapping and selling of wives in Wales; to the unequalled intemperance of Scotland? Unfortunately these things are too common—they are the daily history of "a land of closed churches and hushed bells, of unlighted altars and unstoled priests." Every steamer brings to our shore additional testimony of the almost unbounded immorality of the people of England.

That such is their condition is a subject rather of regret than astonishment. They are but practising the lessons which their apostate fathers taught by precept and example: they are but treading the pathway wherein they were directed to walk. "The Reformation in England sprung from brutal passion, and was nurtured by selfish policy . . . . . A king whose character may be best described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile parliament—such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wives, was continued by Somerset the murderer of his brother, and completed by Elizabeth, the murderer of her guest."* The counsellor of these murderers, the high priest in the establishment, was Cranmer, a man "equally false to political and religious obligations." Such were the bright exemplars of the purity and innocence of the Reformed dogmas! A famous professor of Protestant theology, even the great Burnet "tendered to Charles II a formal consilium in favor of polygamy; exhorting the defender of the faith and supreme head of the church to set the ex-

* See Parliamentary Report of Children's employment Commission.

* Macaulay's Miscellanies, p. 71.

aple to his subjects of so evangelical a re-
rm."* Such were the doctrines and practi-
s of the Anglican establishment in its youth;
id we have seen that in its after age it lost
ot its capabilities of bringing forth and matur-
g every vice.

Pestilential clouds hang heavy over all the
nd: the moral atmosphere is filled with dis-
ase and death. Far, far off, however, may
e seen one "small, bright blue streak of
eaven." There the good and the wise are
azing now. The patriot and the "church-
ian" alike are calling on the spirit of the
ast, and striving that "the old may become
ew, and the new become old." Not too soon
o they press for reform.

When the people bow down in worship be-
ore the golden calf; when they "fear no
ell, but that of not making money;" when
ie money changers desecrate the temple;
hen "a whole nation has forgotten God, has
emembered only mammon and what mam-
ion leads to;† it is indeed time to summon
ack the faith which ennobled and sanctified
ieir fathers. When the bishops of the estab-
shed church are engaged "in illustrating pas-
ages of the Athenian comedies, of which even
Rochester would have been ashamed;" when
rofessors of divinity annually reward the most
istinguished young men of the kingdom "for
heir intimate acquaintance with writings com-
ared with which the loosest tale in Prior is
nodest;‡ when it is avowed that "the ma-
ority of the clergy are either ignorant of the
hirty-nine articles or have signed them in a
raudulent spirit and for the sake of emolu-
nent,"§ there is then, indeed, urgent necessity
or a reform that will revive the zeal of Au-
ustine and the sanctity of Edward. The de-
ire should be ardent, the prayer constant and
he struggle unceasing, that England may
gain have saints in her palaces and holiest
nen in her humblest cots.

Painful as is the picture we have presented
of the state of morality under the influence of
he "establishment," it is far short of the re-
ality. We have passed over in silence many
disgusting details, which would have impressed
even a darker shade to the portrayal; and we
have left unnoticed the fact that under Pro-

* Sir William Hamilton. † Carlyle.
‡ See Macaulay's Miscellanies, p. 438.
§ London Times, March 6th, 1841.

testant rule there has been called into being new crimes, (such as forgery) which were unknown in the days of Catholicity—that in one of the universities the ethical code militates against the foundation of good morals, and that in the other no moral code is taught to those who are destined to inculcate moral instruction to the mass. We have not mentioned the continued, systematic violation of the principles of public justice and national right, which has made England the terror and hatred of the world: the cold, insulting mockery of offering thanksgiving to the Almighty for the successful butchery of unoffending nations; and the thousand other instances of her selfish, grasping, unprincipled policy—all bearing a too strong testimony that a corrupted blood flows through every vein and artery of her moral system.

And yet the cause of her present demoralization of her people is held up for their admiration and support: it is proclaimed a "glorious, godly reformation." That the religion of their fathers has been misrepresented and proscribed—a religion "which even in the darkest times was ever found to be fighting the cause of truth and right against sin,"*—that in its stead they have bishops illustrating the immoralities of a sensual paganism, professors of divinity encouraging the impurities of epicures, their nobility degraded and their peasantry brutalized, and their name a by-word for dishonored faith and outraged justice—this, forsooth, is a "glorious reformation." In the language of a high-born Englishman, "the unbridled passion of Henry cast its deadening shade over a whole empire, infused its poison into the veins of a whole race," and lo! this is styled a "godly reformation." Two hundred years ago the clouds of Protestant error, before wavering on the horizon, spread over the whole kingdom. Men welcomed the dark portent as a sign from heaven "of brightest hope and fulfilment." "We find it now a settlement of despair; . . . a settlement to govern henceforth without God, with only some decent pretence of God."† Such is "Protestant ascendancy"—such, the consequences of a separation from the true church. "Religion, moral duty, the fact that man had a soul at all, that in man's life there was any

* British Critic. † Carlyle.

eternal truth or justice at all, has been as good as light quietly out of sight."* Such is the reply which England gives to our question, what have been the moral results of Protestantism? Let us turn to the continent.

In Sweden, where the too easy doctrine of "faith without good works" is upheld by parson and prince, where no dissentient voice dares to raise itself against the unalloyed dogmas of the deforming Luther, we may behold, fairly and fully, the immoral consequences of the "principles of the sixteenth century." Here too Protestantism possessed every advantage for a successful demonstration of her ability to perform the offices of religion. The population are engaged almost entirely in rural occupations, and are thus free from the contaminations which are usually supposed to attend manufacturing and commercial pursuits: they are far removed from the enervating and licentious influences, which are said to belong peculiarly to a southern clime; they are, with but one doubtful exception, the most generally educated people in the world; and their "church establishment is the most powerful in Europe." With all these aids, we ask what has their religion effected towards the elevation of the Swedish people?—what is their moral condition? The answer has been given and well authenticated by a Protestant tourist. "Notwithstanding this powerful, effective and complete church establishment, and notwithstanding this very wide diffusion of education and religious instruction, by parental and clerical tuition, and by an extensive and efficient national establishment of public schools suited to all classes, *the Swedish nation stands among the lowest in the scale of morality. No other three millions of moral beings in Europe appear to commit within a given time, so large an amount of crime and moral transgressions.*† The same authority informs us that "one of every three persons in Stockholm is the offspring of illegitimate intercourse," and one in every forty-ninth of the whole population is annually convicted of some grievous criminal offence. But more than all this, the government "this true Protestant government," has established public institutions for the encouragement of infamous vice, and the gratification of licentious passion.

"A gloomy picture truly—shadows and darkness resting on it." What man can gaze here and with unblushing cheek, say, "I too am a Protestant!" Let us hear no more of "popish ignorance and superstition," even if the charge were true, far better these, than the beastly degradation of "free, enlightened Protestantism."

In Prussia, where the people are drilled into "evangelism" by their church-making rulers, where the educational system, almost exclusively under the control of government, is "the most perfect in Europe," the "people are the most dishonest in Germany,"* and, except the Swedish, the most licentious in Christendom. "That virtue which marks more clearly than any other the moral condition of a society, the home state of moral and religious principles . . . is female chastity. Will any traveller will any Prussian say, that this index virtue of the moral condition of a people is not *lower in Prussia than in almost any part of Europe.*"† Vices, regarded as infamous in Catholic countries, are here pitied as unavoidable misfortunes or youthful indescretions.‡ If such Catholic evidences could be cited against Catholic morality, they would be re-echoed, loud and long, through the press, the pulpit, and the rostrum. That Protestants do not often institute comparisons between the moral effects of their religious opinions, and those of the Catholic faith; that the Brownlees and Cheevers do not talk in the same breath of the population of London and Rome—is a fact which evinces more worldly policy than love of truth on the part of Protestantism, whilst it leads to a conclusion highly favorable to Catholicity. We are willing to imitate their example in this instance, and to throw a portion of charity's broad mantle over the shoulders of our dissenting brethren, by not pursuing a contrast which they have generally feared to institute. We may, however, notice one case in which the disparity between Catholic and Protestant morality has been stated by Protestants themselves. In Ireland, where oppression, destitution and misery are almost forcing the people into crime, we have the evidence of the commissioners of the British poor law,§ that "it is a matter of notoriety, that incontinence is regarded by the Catholic peasantry of Ireland with tenfold horror to what it is by the Pro-

* Carlyle. † Laing's Tour in Sweden in 1838.

* Muskau. †Notes of a Traveller. ‡ Laing.
§ See p. 134.—Report, 1836.

stant people of England :" that is, if we may pply Mr. Laing's "index-virtue of national iorality," a Catholic population, under every 'orldly inducement to be bad, are tenfold bet-'r than a Protestant population with vastly ss temptation.

We have now glanced at some of the most rominent kingdoms at present under the in-uence of the deforming dogmas promulgated 1 the sixteenth century. There is no occa-ion to pursue our investigation farther—in all 'e would find the same disgusting picture of demoralized people. It is proper, however,) observe that the immoral tendencies of their eligious systems were, in some measure, not nly foreseen, but actually avowed and en-ouraged by the leaders of "the deformation." Ve are informed by Sir William Hamilton, a Scotch Presbyterian, that Luther publicly reached "incontinence, adultery, incest even, s not only allowable, but if practised under ne prudential regulations which he himself ays down, unobjectionable and even praise-vorthy ;" . . . that "polygamy awaited only he permission of the civil ruler to be promul-ated as an article of the Reformation," and hat it was "not the fault of the fathers of the Reformation if Christian liberty has remained ess ample than Mahommedan license."

Such were the lessons taught by the "fathers of the Reformation!" They have been too faithfully followed. The poisonous seed, scattered by a reckless hand, has sprouted and borne fruit—the fruit of bitterness and death. The upas boughs have spread over a wide field; and too many, alas! recline beneath their pestilential shade. Would that they might be recalled to the green pastures and living waters, where the good Shepherd gathers his flock! Would that Protestantism might be viewed by her followers with a clear eye—that her false splendor might not dazzle, nor her deformities be concealed. Then, indeed, would they abandon the "monster evil," brought into being by man's basest passion and meanest pride, and fly to that mild mother, who affords consolation in sorrow and refuge in danger; who supports her children under all the misfortunes and temptations of life, and guides them in the pathway which leads to the portals of heaven. Then might a holy Edward wield the sceptre of his sainted sire, and the people return to the purity of their forefathers; then might the Swede do honor to the apostle of his ancestors, and imitate the virtues of Sigfrid—and then too might the German break down his prison walls of speculation, doubt and disbelief, and rush to the brightest sunburst of the soul—the banner of the cross.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 239.

CHAPTER VI.

HENRY here concluded his narrative. Lorenzo, covering his face with his hands, and leaning upon the edge of the bed, did not permit us to observe the impression made upon him.

"Judge then," added Lord Walsingham, "the emotion the Chevalier Lorenzo caused me (at least I think it was he), in using, last evening, almost the very words which Hida had addressed to me in prison, where other causes had thrown me into a like despair. Not only his words, but the sound of his voice; besides, the circumstances are so extraordinary,—deprived of sight, unknown, and wishing to remain so—"

The entrance of the marquis of Rosline interrupted us. On Henry's bed was lying open the first anonymous note he had received, and which he had shown me. Lord Arthur after making inquiries concerning his brother-in-law's health, perceived the note, and taking it up, "is this yours?" said he, addressing me with emotion; "it is my brother's writing!"

"Your brother! Hidalla of Salisbury! Impossible," said Henry, greatly agitated.

"It is, at all events, the same style, and his signature is also the same, for he ordinarily abridged his name in this way," said the marquis.

Henry became pale. A deep blush covered Lorenzo's face. Henry, pressing my hand with a convulsive movement, exclaimed,—"Great God! could Hida be Lord Salisbury, at that time my enemy! he must have been an angel!"

"Was he not a Catholic?" asked Lorenzo, in a low voice and with an amiable smile; "does Christian charity admit of limits or restrictions?"

"Oh, my much loved brother!" said Lord Arthur, who, plunged in deep thought at the remembrance of Hidalla, had not heard our conversation, nor remarked the agitation of Henry; "oh! my beloved brother! Who can give me the details of his death?"

"He must still live, if he has written those lines," replied Henry; "I received them a long time after the report of his assassination near Madrid."

"But, my lord," asked Lorenzo, addressing Lord Arthur, "have you ever pardoned him for embracing the Catholic religion?"

Tears glistened in the marquis' eyes. "He had reason to doubt it," he replied, sadly, "because I never answered his letter on that subject; but I did not blame him; I was displeased only with Don Silva who had seduced him; he never was less dear to me: but, Lorenzo, explain yourself; you then have met him?"

"Yes, in Spain. I possessed his confidence; he spoke very often of his brother Arthur, whom he had never seen."

"No, because he was born whilst I was at college, and when I returned home, he was travelling with a relative who had brought him up. But how could you have known him?" The tone of the marquis indicated some incredulity that there could ever have been any acquaintance between the galley-slave, Lorenzo, and the young inheritor of Salisbury.

A slight smile played upon the lips of the former. "I knew him better than you, my lord," he resumed, "and I have, more than any one, known the attachment which he will feel for you even to his last breath."

"Do you then think that he still lives?"

"I am certain of it; but he will never be restored to you; he will never again see his brother!" Lorenzo leaned his head upon his hand, and added in a low voice: "Oh, mighty God! he has renounced him for your sake. Will you not restore to him this cherished brother in eternity? Will you not open Arthur's eyes to the rays of unchangeable truth?"

"Was he not attacked between Madrid and ——?" asked Henry, still in great anxiety.

"Yes; he was attacked and wounded, but not killed."

"And now, what place, what clime does he inhabit? what is his fate?"

"He is happy! happy in the enjoyment of what is dear to him."

"You know where my brother is, and yet you make a mystery of it to me;" exclaimed the marquis with emotion, seizing Lorenzo's hand. Lorenzo pressed the marquis' hand to his lips.

"Allow me to respect an inviolable secret. Oh, Lord Arthur! this secret must die with me." He then remarked that our conversation endangered Lord Henry's health; and under this pretext, he retired to the chapel, where, having followed, I beheld him bathed in tears, and praying with uncommon fervor. He remained there until dinner-time.

Henry came to table. His son was quite well and very lively. We partook, in silence, of our repast; the marquis was absorbed in his reflections, Henry suffering, Lady Walsingham ill at ease, and Lorenzo quite dejected.

Towards the end of dinner, little Hida leaped upon his father's knee, and trying to amuse him by a thousand little artifices, drew from his bosom the cross of sapphire, and asked for it. Lord Walsingham bade him kiss it, saying in a mild and grave tone: "This is not a plaything, my child, it is a cross; see, there is the image of Jesus Christ, who suffered so much for us." The boy kissed it with a respect which charmed me.

The marquis of Rosline suddenly interrupting his reflections, said, "Pardon me, dear Henry; but from whom did you obtain that crucifix?"

"Would you know it? He who gave it to me had received it from a tenderly cherished brother."

"It was, then, my unfortunate Hidalla.

ow, and under what circumstances was it ven to you?"

"It is impossible," said Henry, "to conceal from you any longer."

At these words, Lorenzo, seizing Henry's and, said, in a firm and imposing tone, "Remember that this secret is not yours, and do ot violate a sacred promise, already too little spected."

"Who, then, has informed you," inquired Henry, "of the most secret circumstance of ıy life?"

"No matter; I know it, and conjure you y the name of Hida."

"You would then prevent him informing ıe of my brother's fate?" Lord Arthur spoke ıese words with a feeling which alarmed me, or I knew his extreme quickness of temper.

"Of his fate Henry is as ignorant as you; nd the event which Henry was about to reeal, your brother would not have known to ou; it should remain buried in our hearts."

During this conversation, I (who perceived ıat Hida, the generous victim sacrificed for Henry, was no other than the marquis' broıer) felt all the anguish which overwhelmed he soul of Henry, at the remembrance of the vils of which he had been the cause.

"He has given you that cross," resumed he marquis; "perhaps he no longer wished o retain any thing from his brother."

"Ah! do not wrong his affection," quickly nterrupted Lorenzo; "he was forced to sepaate himself from the crucifix, but the chain of our hair to which it was suspended he has ıever parted with, and will wear it even to he grave." Lorenzo then turning to me, ıdded: "Do you not think that the expression of the Saviour is inimitable? the longer you egard it, the more deeply are you penetrated with the sentiment of resignation and peace which it inspires."

"You have not then been always blind; you have seen it, Lorenzo," said Arthur.

"Yes; when Hidalla wore it."

"And may we not know where your acquaintance with my brother commenced, and under what circumstances?"

Lorenzo smiled. "I was often at Paris, in the circles of the duke of Guise, when Hidalla was there, and the Spanish ambassador, with whom I was closely connected, was also his intimate friend."

"The marquis cast a look of surprise towards me; we alone knew in what situation we had found him. After a long silence, "it is cruel on your part," exclaimed Lord Arthur; "you know where my brother lives; I would give a thousand lives to press him one moment to my heart, and yet you refuse me that happiness. Is this the price—?"

"Of your benefits?" said Lorenzo.

"No," rejoined Lord Arthur, whose soul was equally noble and generous; "but of my affection. I have done nothing for you; I wished to gain a friend whom I esteem and love, and who, I hoped, would interest himself in my happiness, as I desire his."

"Spare me," said Lorenzo, in an altered voice; "oh! Arthur, if you love your brother!" He became deadly pale. I saw that he was ill; we lavished upon him every attention and conducted him to his room, where I remained alone beside him. He became quite composed. I read to him, at his request, the thirteenth chapter of the fourth book of the *Following of Christ*. We passed part of the afternoon together. About five o'clock, while engaged reading the work on the contradictions of the reformed churches, I unexpectedly saw the marquis just behind me; his arms crossed upon his breast. How long had he been there, was the first question which suggested itself to me.

On seeing me surprised, he took the book from my hands, and after reading the title, he threw it violently on the floor. "Is this then the return you have reserved for my kindness, traitor Lorenzo! to seduce my ward, to make him drink the poison of your superstitious errors; to carry trouble and discord into his family and mine? is this the treatment I had a right to expect from one whom I supposed to be acquainted with the rules of delicacy and honor?" The rage of the marquis altered his voice. "Should I then have so carefully removed from my ward all who might have corrupted his principles, to trust him to you alone?" He paused a moment, and I could not but wonder that, although greatly enraged, he did not personally insult Lorenzo, nor abuse the knowledge he had of the humiliating condition in which we had found him. "I relied upon your honor," he resumed, with still greater vehemence.

"Have I injured his morals, or corrupted his innocence?" mildly answered Lorenzo.

"You have done more!" exclaimed Lord Arthur, whose anger each instant increased; "you have weakened his faith, you have fascinated his mind with the false charms of an erroneous doctrine, perhaps you have already destroyed the happiness of his life! Yes, Lorenzo, you have lost, irretrievably lost, my confidence and esteem. Nothing shall be refused you; but neither Sidney nor I shall ever see you again!"

At these words, Lorenzo fell upon his knees before the marquis. "Arthur!" he exclaimed, deeply affected, "shut me up in any dungeon you choose,—deprive me of liberty, I have already sacrificed it,—deprive me of everything, but let me hope sometimes to enjoy your presence, to hear that loved voice, my greatest happiness on earth!"

He let his arms fall, which encircled the marquis' knees, and remained motionless at his feet. I wanted to approach him, but Lord Arthur repulsed me with indignation. "I do not wish you to approach him," he said, with an agitation that alarmed me. Arthur had an excellent heart; but he had not learned to govern the impetuosity of his temper. I had rarely seen him so much excited. I stood looking on in silence. The marquis, taking a glass of water, threw it in Lorenzo's face; this being ineffectual, he loosed his clothes to give him air. I hastened to open a window, when suddenly the marquis called me in a changed and saddened voice. I flew to him. Paler than Lorenzo, he motioned me to call a servant, and lifting my friend in his arms, placed him on his bed. I followed, trembling, lest Lorenzo were no more, and looking at Lord Arthur with inexpressible anxiety. He pressed Lorenzo to his heart.

"Revive!" he cried out in a tone of despair, "revive for my sake! restore what is dearest to me in the world! Great God!" he continued; "O, Lorenzo! what name shall I give you!—into what a condition have I thrown you!"

CHAPTER VII.

We were engaged in our attentions to Lorenzo, when Lord Henry entered. Not knowing to what to attribute the grief in which he found us, he approached the bed. Lorenzo unclosed his eyes. The marquis removed a little, and contemplated him in silence. "Am I alone?" asked Lorenzo. Lord Arthur made us a sign to make no motion. "Yes, alone, again separated from all," continued Lorenzo. "Thy will is holy, oh! mighty God, to whom I have offered even the last breath of my life! May thy adorable name be blessed! I cast myself into thy hands; thou wilt never abandon me. Sidney, Henry, and you, Arthur, the being most dear to my heart on earth, is it you—but no, it is my work; I should regret nothing." Then covering his face with his hands: "I am no longer at Henry's—perhaps alone forever!—or in unknown hands. Oh, God! still will I bless you; you have at least permitted me to know Arthur, and have given me recollections which will gladden the remainder of my life." He threw himself upon his knees on the bed. "Pardon me," said he, "and receive these tears which cannot offend you." He then burst into tears.

The marquis took him in his arms and pressed him to his heart for a long time, without being able to utter a word. Making an effort to conceal his emotion, he said: "Lorenzo, you are with me,—you shall never leave me. I have, however, a sacred right to your confidence. I claim it,—I require it. I conjure you to grant me it." The whole soul of the marquis was thrown into these words, which manifested also his natural pride, his goodness, and the tenderest affection.

"Right!" replied Lorenzo; "yes, the right is incontestable, but you know it not. No, Lord Arthur, and never." He again seemed greatly agitated.

The marquis laid him upon the bed and begged him to take a little repose. "Lay aside your anxiety," said he, "I will afflict you no more; take care of yourself for my sake; this is my only prayer." He left the room with Henry, requesting me to remain with Lorenzo; this put the climax to the surprise which his conduct awakened in me.

We met again at supper. Lorenzo was sleeping profoundly; the marquis was sad and pensive. "Will you tell me," he asked of Lord Henry, "how you became acquainted with my brother, Lord Hidalla; and if you have any recollection of his features?"

"I wish I were able to give you details, my

ear Arthur; but my information is very little. have never seen Hidalla; still less have I nown him; the only interview we ever had ook place in the dark. He rendered me an nportant service, for to him I owe my life nd still more. For the rest, it was you who pprised me that the two notes I received came rom him."

The marquis thanked his brother-in-law, nd quickly spoke of other things. After sup- er, he mentioned to Henry that he had writ- en to the marchioness of Rosline, his wife, to oin him at Remember-Hill. This, Count Valsingham learned with much pleasure, oth because he tenderly loved his sister, and n account of the warm attachment subsisting etween Caroline and Matilda.

Before retiring, I went to see Lorenzo, who vas awake. I told him of the expected visit f the marchioness. He changed color. "I annot see that lady," said he, "and I have articular reasons for avoiding a meeting." immediately promised him that his wishes hould be gratified, for he appeared to be much isturbed. Afterwards I read some time near im, and he again gently fell asleep. I availed nyself of this moment to see Lord Arthur, in rder to tell him that Lorenzo objected to meet is wife.

"I expected it," replied the marquis, with deep sigh; "but I already know all that he vishes to conceal from me; quiet him, promise im all he wishes, take care that nothing agi- ate him; I would give my life to render him appy."

Then requesting me to sit near him, the narquis took my hand. "You have done wrong, Sidney; you have been wanting in confidence towards your best friend; you have done what duty forbids, and you know that he first consequence of acting against our conscience, is to mistrust those who govern us, and whom we ought to respect. I pardon you, however, and excuse the zeal of your unfortunate friend; but I hope, at least, that you will tell me with perfect sincerity, if your reading has made an evil impression on you."

"Evil! undoubtedly not, my lord, and I confess to you that that book would most likely have made no impression upon me at all, had it not been for the angelical conduct of Lorenzo, and the edifying behaviour of Lord Henry's family. Lord Henry has told me of his conversion, and of many frightful circumstances in which he was placed; and I felt that an extraordinary courage and virtue must have been necessary to sustain him. Lorenzo's patience in suffering at his age the privation of all the enjoyments of life, cannot be inspired but by a holy and true religion. If you saw him before the sanctuary, absorbed in the presence of God, you would think as I do, and you would at least enlighten yourself on the subject of his faith. I intend to do so myself. I have as yet communicated it to no one, wishing first to consult you."

"I do not blame you, Sidney. I am pleased with your candor; and I appreciate it the more, inasmuch as I think it necessary to your happiness. But you are young, my dear child, and without experience; and where will you find advice more disinterested than what my affection offers you? I want to prove to you how much your sincerity has gratified me, in opening to you my heart also. You must have remarked the sudden change in my conduct towards Lorenzo; you have asked me no question about it. I trust that delicacy, not fear, was the cause of your silence. At the moment when I was endeavoring to restore animation, I discovered on Lorenzo's neck, the chain of hair which a few hours previously, he assured me had never left the possession of Hidalla. Imagine my surprise, my grief, and joy. I could not, however, be fully convinced, until my wife, who knew my brother intimately in France, should see him. Lorenzo's anxiety to avoid her presence confirms all my surmises."

I was so much pleased with the confidence of the marquis, that, unable to reply, I pressed his hand to my lips. He was equally affected; and we separated, deeply impressed with all that we had witnessed.

I slept but little. The following day I passed almost entirely with Lorenzo. The evening of the day after, Lord Walsingham requested me to take supper with him; his sister, the marchioness of Rosline, had arrived. I was then presented to Lady Matilda, who was scarcely twenty-two years of age. She spoke French and Italian fluently, and united all the acquirements of a brilliant French education. Her husband loved and respected her, and his sentiments were fully requited. She was tran-

sported with joy in again seeing Arthur, Henry and the children of the latter, whom she had never before beheld. Taking little Hida in her arms, "Oh!" said she, in an under tone, "how strongly he recalls Hidalla!" These words confirmed me in my suspicions respecting Lorenzo, for I had been struck by his resemblance to the elder son of Henry; but supposing this idea to be mere fancy, I had not mentioned it.

The following morning I was reading near my friend, when the marquis entered with his wife. He motioned me to keep silence; the marchioness had been put upon her guard. She looked at Lorenzo for a long time, her eyes filled with tears; and letting Arthur know that his conjectures were but too well founded, she left the apartment to conceal her deep affliction. The marquis, seating himself near his brother's bed, took his hand: "Lorenzo," said he, with a lively emotion, "the time to dissemble is past; it is no longer proper to withhold my affection or my grief. My heart refuses to give you the name of stranger, since I have discovered in you, the object of my first affections, my Hidalla, my brother! The chain of my hair, and the testimony of Matilda, who has seen you, allow me no longer to doubt. There remains for me only to obtain from you a confidence which you cannot without cruelty refuse; an entire avowal of your misfortunes and of the circumstances which reduced you to the condition in which I found you. If youth has misled you, open your soul to me, my brother, and fear nothing; every excuse is in my heart, torn with grief at the thought of all you have suffered."

On concluding these words, he leaned his head on Lorenzo's hand, which he moistened with tears. Embracing him, Lorenzo exclaimed, "Heaven is full of mercy and love! May the God of all goodness be forever blessed! I do not merit this happiness, but since he sends it to me, I will not reject the unspeakable joy of pressing you to my heart, and calling you my brother! As to my confidence, that shall be entire. It is due to you; I will only pass over in silence, the names of those who might be committed by my narrative."

The marquis embraced him, and finding him much agitated, entreated him to take some repose, promising him that afterwards we would reassemble in his room. During the last few days, Lorenzo frequently had fever, and his health evidently suffered from the many exciting sensations he had experienced.

CHAPTER VIII.

After Lord Arthur had left the room, Lorenzo gave a free vent to his tears. This calmed him; and ascertaining that we were alone, "I am going," he said, "since Lord Walsingham has acquainted you with part of my history, to give you all the details."

Having expressed to him the great pleasure with which I accepted his confidence, he began as follows:

"The marchioness of Rosline, my mother, had been several years a widow when she was united to the duke of Salisbury. Arthur, who was the only child of her first marriage, was about six years old at the time of the second. Of this union I was the third child; and my paternal uncle, Lord Donovan, wished to educate me, intending to leave me his whole fortune, for he was not married. My parents consented, and as my mother was too ill to nurse me, he brought me a nurse to Ireland. My early childhood was passed at Lord Donovan's sister's, a very aged lady, who brought me up with equal care and tenderness. I was afterwards sent to the university, which I left at the age of fifteen. The protectress of my early infancy being dead, Lord Donovan wished me to travel with him. I had never seen my parents. Of all my family, my brother Arthur alone corresponded with me. My other brother had died at an early age, my sister Caroline was receiving a Catholic education, and my father had been travelling since the year after my birth. Arthur wrote regularly; gave me much advice, and many marks of a sincere affection; he had even promised to visit me at Glasgow, when Lord Donovan's tour thwarted his design. This I felt keenly, for every feeling of my heart was concentrated in the desire of knowing Arthur. After passing eighteen months in France, we went to Bayonne, where Lord Donovan intended to make some stay. We resided with the marquis of Aranda, with whom Lord D. was well acquainted. The first nobility of the city assembled at his house every evening.

"It was there I was introduced to Señor

on Silva, the marquis' brother, a young an about twenty-five years of age, who ad a short time previously entered the ec- esiastical state. Don Silva gave me a very relcome reception, and manifested much af- ction. We often conversed together, prome- ading the extensive gardens of the mansion, hich extended delightfully along the coast; nd it pleased him to speak of Scotland, and f every thing that might fix my thoughts on ose who were dear to my heart. I began to el the need and the charm of friendship. I rote a long letter to Arthur, all warm with e desire of seeing him; requesting him to nd me some of his hair, and to write oftener; spoke to him also of Don Silva. Lord onovan did not approve of my intimacy with e latter; he feared that we might converse pon religion; and he advised me to be upon y guard, and to avoid all conversation upon at topic. I promised; and with the less dif- culty, as Don Silva had not, so far, said a ord about it.

" Each day strengthened our friendship, and ade me enjoy a happiness which until then ad been unknown to me. One evening, in assing through a gallery, I remarked a paint- g which represented the souls in purgatory, the midst of flames, stretching out their ms to the Blessed Virgin, who, high in the ir, seemed longing to break their chains, and eliver them. This picture recalled a singular ream I had had whilst at the university, and hich had been too visibly impressed upon my ind to be effaced from my remembrance. I w myself suddenly surrounded by vast pre- pices, the depths of which my eye could not ach, and from whence gushed forth whirl- inds of flame. One only little plank, thrown ross these abysses, yet supported me, and en trembled under my feet; when a moment ter a brilliant light presented itself to cheer e. A sort of temple, with vaulted roof, d dazzlingly illuminated, struck my view as looked beyond the precipice. Making an ex- aordinary effort, I rushed foward to this se- re refuge, when delivered from all danger, led with joy and full of confidence I awoke. ever can this dream be effaced from my emory. Don Silva having joined me in the llery, where I had remained some time, I re- ted my dream to him.

" 'There might be a very plain allegory drawn from it,' he said, and without explain- ing himself further, he changed the conversa- tion.

" The next morning I joined Don Silva in the garden before breakfast. He held a book in his hand, which, on seeing me, he closed, and we walked together some time in silence. He appeared very thoughtful; yet two or three times he tore himself from his reflections to re- mark the splendor of the rising sun, and the beauty of nature, which appeared in an en- chanting garb. Then, after a long pause, he said: 'Have you ever thought seriously, my dear Hidalla, that you have a soul?'

" This question, and the grave manner in which it was put, drew from me an involuntary smile. 'Had I been ignorant of it,' I replied affectionately, 'our friendship would have taught me it.'

" 'And do you believe,' added he, 'that it is inferior, or superior to your body?'

" 'Is not the soul immortal,' said I, 'while the body is subject to decay?'

" 'True,' resumed Don Silva, 'but it appears to me that you judge the latter worthy of every care and sacrifice, and your soul deserving of none; for, in fact, what have you done for it?'

" I blushed upon perceiving the grave and im- portant subject he had entered upon. Kissing my hand, he observed, 'If I loved you less, my dear Hidalla, I would seek less earnestly to fathom your conduct and sentiments; but I love not only the superficial qualities of Lord Salisbury; a thousand times more do I cherish that immortal soul, destined to be my compan- ion in the enjoyment of unspeakable happiness during all eternity; and tremblingly do I be- hold it astray, abandoned, without support, without a guide in paths bordered by preci- pices, and surrounded with dangers.'

" I smiled. 'Don Silva, I know that Ca- tholics are very pusillanimous, and ever afraid of shipwreck; but we are not so uneasy, and I believe that many more among us will arrive at port.'

" 'What port did they reach who were not in the ark at the time of the universal deluge?' he asked with a deep sigh.

" 'Let us quit this subject,' I observed im- mediately, 'I can neither reply to you, nor am I disposed to yield; I have always avoided dis- cussion on religious matters.'

" 'Hidalla, if the sacrifice of my life could

induce you to reflect seriously even for one hour on the salvation or perdition of your soul, I would soon prove to you that I love you.'

"I looked at him with still increasing surprise; not being able to imagine it possible that he should feel so deeply interested in an affair, which appeared very insignificant to me; for I had heard that all religions were good; and I held to mine only from habit and from a certain connection instilled into my mind in childhood, that it was not right to change one's religion. I observed that Don Silva's eyes were filled with tears, which he tried to conceal from me. We walked along in silence, and returned for breakfast, without having renewed our conversation on religion, or entered upon any other. Don Silva ate nothing; he was thoughtful; and, in spite of myself, I could not divert my mind from our morning's conversation.

"About ten o'clock, the marquis of Aranda invited us to visit the galleys. Don Silva had gone out. We accepted; Lord Donovan, several other persons and myself. The sight presented to us affected me very much. Mass having been announced as about to be celebrated in the chapel contiguous to their post, the slaves, who had hastened their morning's task, were permitted to be present. The number was greater than I had supposed. The marquis offered us either to assist at mass, or to go through the ships. I alone accompanied the marquis to the chapel. I was both surprised and pleased on perceiving that the sacrifice was offered by Don Silva. I had never before entered a Catholic church. This was built in a kind of grotto, and received its only light from a vast number of lamps. I here so perfectly recognized the temple which had offered me an asylum, in my dream, that I became violently agitated. Every thing that surrounded me bespoke recollection; Don Silva appeared less a man than an angel. I was, as if transported into some far region; all around adoring a God who annihilated himself for his creatures. At the moment of the elevation, I prostrated myself with the rest; and, without being able to comprehend the feeling which possessed me, I remained so penetrated with the real presence of the Divinity whom I had not yet adored, that I remained, as it were, overwhelmed before the majesty of God. The sacrifice being concluded, they prepared to leave. The marquis, surprised to see me motionless, came and led me out. He entreated me to say nothing of what had passed to Lord Donovan. Such was my intention; and further, to return once more to mass in the chapel. I waited about half an hour for Don Silva; and, as our party were still on the ship, I walked some distance with my friend alone. I burst into tears, unable to define the emotions of my heart, which was so full and so oppressed, that it seemed scarcely sufficient to contain its various feelings. I begged Don Silva to allow me again to assist at his mass; this he granted with joy, for he perceived in me the effects of divine mercy.

"In the evening, when alone in my chamber, I made a thousand reflections on the morning that had passed. I feared to indulge my thoughts, and my mind, filled with a thousand prejudices, recoiled with horror at the mere idea of becoming a Catholic. I formed the resolution of avoiding forever all connection with those who professed this religion, and to enter no Catholic church except Don Silva's. Full of these projects I spoke next morning to Lord Donovan about quitting Bayonne; he proposed my leaving with one of his friends who was expected to arrive every moment, who would remain but a few days in the city, and then depart forthwith for England.

"About eight o'clock, I went to Don Silva's room to inform him of this. Not finding him there, I was told that he was in the chapel, there being one in the interior of the mansion which I had never seen. I approached the entrance, and hesitated a moment, fearing my weakness; but quickly laughing at the thought, gently opened the door. Don Silva was serving the mass of a clergyman whom I had seen several times at the marquis of Aranda's. Notwithstanding all my designs, I had not strength to quit that holy place; the preface was just advancing: I fell upon my knees, and conjured the God of the Catholics, if he were really present in this sanctuary, to enlighten and touch my heart. The same emotion, as on the previous day, again took possession of me at the consecration. I prostrated myself, and unable to bear the violence of my sensations I was almost fainting. There were in the chapel only the marquis and two domestics. The marquis led me to my chamber, where, after some moments' repose, I asked for Don Silva. He came immediately.

"As soon as we were alone, I cast myself his feet. 'Bless me, first of all; for I am uly unworthy of your society, and I deeply el that I have been guilty of culpable pre-umption in presenting myself at the awful crifice of your religion, bringing there an un-elieving and profane heart. Have pity on e, Don Silva, and tell me what I ought to do.'

"He raised me affectionately. 'Let me in-ruct you in the way of eternal salvation.'

"At this moment Lord Donovan entered, nd, without seeming to observe Don Silva, Prepare yourself,' said he abruptly, 'Admiral oward leaves in an hour. He will conduct ou to Oxford, where you will complete your udies.'

"He left the room without waiting for a re-y. I was for an instant confounded; then suming courage, I exclaimed: 'It matters ot, if God has begun my conversion he will nish it; if it is not his work it ought not to ucceed.'

"Don Silva pressed my hand. 'Fear only our own weakness and irresolution, and uman respect. Fear everything from your-elf, and hope all from Jesus Christ. May the l-merciful God deign to bless and strengthen ou.'

"Whilst my servant was preparing for my eparture, I went to take leave of the marquis f Aranda, and I returned with Don Silva to ny room where we conversed together await-ng Admiral Howard. Don Silva asked me if had never been touched at the faith and con-dence with which many of those unfortunate alley-slaves addressed the God of sinners as ell as of the just? 'Ah! you cannot im-gine,' he added, 'what inexpressible delight enjoy with them; offering consolation to those hom despair maddens; instructing souls that avé often neither faith nor hope. Many of ese unhappy beings have died since my en-ance into the holy ministry. I have had the appiness of preparing them for death, and of eeing them almost always animated with the ost edifying dispositions. I must even con-ss that it was the death of one of these slaves hich I witnessed through curiosity, that gave ne the first idea of embracing the ecclesiastical tate. He passed so suddenly from raging fury sentiments of lively repentance, that I com-rehended for the first time the extent of the ercies of God, and the ineffable happiness of those whom he calls to be the ministers, and, as it were, the depositaries of these mercies.'

"Each word of Don Silva fell upon my heart as a dew of grace and light; and I only felt sadness when thinking of our approaching separation. In the evening I received a note from Lord Howard in which he excused himself for having to defer his departure one day, on account of an indispensable letter which had not yet arrived, and compelled him to await the next post. This short delay filled me with joy, and I passed a part of the night in conversation with the guardian angel, who was the instrument which divine goodness had deigned to make use of in my regard. In the morning I received a letter from Arthur; it was more affectionate than ever; he begged me not to seek in strange lands a friend whom heaven reserved for me in the most attached of brothers. He concluded by assuring me, that before long he would be in Scotland, and that he would come himself to restore me to my family, where I should be received with open arms. He sent with this letter a chain of his hair as a present to me, and a cross of sapphire which he requested me to offer to Don Silva. I hastened to beg my friend's acceptance of the cross, who refused it, alleging that he were no jeweller, and that this was too valuable for the state which he professed; he entreated me at the same time not to part with it, and I promised him that I would not. Towards noon, Admiral Howard called for me. I shed many tears on leaving Don Silva. Lord Donovan was colder and more unbending than usual; I was not surprised at it; he knew what had happened to me at the chapel, and also at the church of the grotto. The marquis of Aranda embraced me, and said, in a low voice, 'If you should one day have the courage to enter the true church, and if your faith bring misfortune upon you, come to me; you will find in me a father, and in Don Silva a brother inviolably attached to you.' I replied by an abundance of tears. We took our departure, and, after a happy voyage, arrived at Dartmouth. Whilst Admiral Howard gave orders for the general disembarkment, I walked, sad and thoughtful, along the shore; the desire of soon seeing my brother and all my family, struggling with the thought of renouncing all to save my soul. I observed a little vessel just setting sail for Rochefort; my courage revived, or rather

victorious grace triumphed over my irresolution. I had not a moment to lose; the sails were unfurled. I advanced quickly to the vessel, asked for the captain, and besought him to take me on board.

"He enquired my name. 'Count Hida; ask me no further, receive me into your ship, and accept this ring as a token of my gratitude; you will oblige an unhappy man.' Surprised, he refused my offered reward; it was worth from eight to ten thousand francs. 'You do not know the value of it,' said he, smiling, 'and I will not take advantage of your inexperience.'

"'Take it,' I eagerly replied, 'for the service you are going to render me is inestimable.' He persisted in his refusal, and led me to his room in the vessel which immediately set sail.

"I shed a torrent of tears on losing sight of my native land; but grace, which so evidently directed me, sustained me. The captain, affected by my emotion, tried to console me without interrogating me on the subject of my grief. 'Are you a Protestant, sir?' I asked.

"'No, thank Heaven, I am a Roman Catholic.'

"'I can then speak with confidence to you,' I replied, delighted to learn that he was not a Protestant. 'I shall conceal from you my name, but will tell you that, impressed with the truth of the Catholic religion, I abandon my country and family to embrace that unchangeable faith. My tears are wrested from nature by the sacrifice it is obliged to make, but my resolution is not the less immoveable.' The captain affectionately embraced me; he took very particular care of me during the voyage; and as he could remain but a few days at Rochefort before setting out for America, he manifested great regret at not being able to be more useful to me. I told him that I was going to join a clergyman, my friend, who would instruct and strengthen me in the faith. He then gave me a pocket-book, saying: 'Here are two checks of a hundred pounds sterling, payable to the bearer; they may be useful to you; do not refuse me, and when you are in possession of your estate, you can refund me the money, and if I should be no more, you can give it to my family, who reside at Newry, in Ireland. Every one there knows Mr. Macdougal, the privateer.'

"I accepted the offer of the generous Irishman, and we separated; I left the same day for Biaritz, distant two leagues from Bayonne; from thence I wrote to Don Silva these few words: 'A young Scotchman, anxiously desirous to save his soul, and to embrace the truth, presumes to address himself to you, Signor Don Silva, by the advice of Lord Hidalla of Salisbury. Important reasons prevent him repairing to Bayonne; would it be presuming too much on your tender charity to hope that you will sacrifice a fortnight to instruct and enlighten a soul which Jesus Christ has redeemed with his blood.'

"The zeal of Don Silva responded to my expectations; the next morning I was in his arms. 'I am yours,' I exclaimed, 'I belong to the true religion; dispose of me for life and death.' He could not believe what he saw. I informed him in few words how I had quitted Dartmouth. 'I will be a Catholic,' I added, 'and if my father regards me no longer as his son, he for whom I have left all will take care of me.'

"Don Silva shed tears of joy and affection. He hired a small house in a village near the city, and he came frequently to visit me. I was very soon instructed; I believed firmly, and my soul embraced with ardent love the mysteries of faith. I was entire days at the village church; no sacrifice seemed painful when I thought of my immense gain. Anxiety for Arthur, the desire that he should no longer wander in error was all that troubled me. This was my continual prayer. I wrote to him, yet without acquainting him with my conversion, that I had powerful motives for leaving Lord Donovan and Admiral Howard, but that I would shortly return to throw myself into his arms, and restore to him a brother, as submissive as affectionate and devoted.

"As soon as I was sufficiently instructed and prepared, I went to make a public abjuration at Bayonne. I then paid a visit to the marquis of Aranda, who congratulated me in the most affectionate manner on my happiness. Don Silva was forced to make a journey to Paris, whither I accompanied him. It was there that I met the duke of Medina, my maternal uncle. His daughter, Doña Maria, made me acquainted with Matilda Walsingham, Henry's sister, now the wife of my brother Arthur; I saw her several times also at the duchess of Guise's. My brother Arthur

ad just left France when I arrived at Paris; nis sensibly afflicted me. Matilda was a Catholic, and very much attached to her faith; even then formed the wish that heaven would nake use of her to enlighten Arthur. I was oved in the family of my uncle, as one of his ousehold. He wished me to accompany him o Spain, and had me appointed page to a rince who was about returning to that coun- y. Don Silva delighted to leave me in a amily professing my own religion, urged me o accept the duke's offer. We parted, pro- nising to maintain an uninterrupted corres- ondence. I then wrote to my brother Arthur nd made an entire avowal of my conduct; I old him also that I retained the little cross vhich he had sent to Don Silva, and that I vas resolved never to part with it. I solicited s a favor a reply, but I received no further in- elligence, nor remembrance from my brother; nd I doubted not that my abjuration had raised n eternal barrier between us. I hastened, efore setting out for Spain, to send to the wife f Mr. Macdougal in Ireland the sum I owed nis generous man. I added some presents or Mrs. M. and a letter, expressing all the allness of my gratitude, and the happiness I njoyed in my new faith.

"Meanwhile I had a strong desire of seeing Arthur. Determined not to settle in Spain, I btained my dismissal from the situation which ttached me to the court, whose dangers and emptations moreover I feared. I went to pass ome time at Castel-Abey-Ha; this was the ame of one of the duke of Medina's estates. The duke had set out for Las Montes, his cas- e, but a short distance from Madrid, and I romised after a short time to meet him there. was still at Castel-Abey-Ha when I received letter from the duke, requesting me to hasten ny arrival, as they only awaited my presence o celebrate the marriage of Doña Maria with he count of Castro, governor of ——. I hastened vithout delay, but a slight indisposition de- ained me seventeen leagues from Madrid. When I recovered, I was handed a letter which ad arrived several days before. It was a hallenge; there was no signature; the writing vas unknown to me, and the day and hour ppointed were gone by. It gave me little rouble, and I left for —— on horseback, at- ended by only one servant. I found myself ate in the evening in a dense forest, a short distance from the town whither I was going. Uneasy at meeting no one, I quickened my pace, when the sound of a pistol, fired in the distance, made me urge yet more my horse's speed. I perceived an old man surrounded by three assassins. I rushed to his aid; two others came to join the assassins; and I, with my servant, combated the five. I lost sight of the old man; this made me hope that he had escaped. Although wounded, I rallied my strength, and throwing my purse to the highwaymen, they fled seeing me determined to sell my life dearly.

"Alone, uncertain what route to take, I guided myself by the light of the moon. My servant I discovered dead at the foot of a tree. Not being able to be of use to him, and not finding the stranger, I threw myself on my horse, which was not far from me, and took the road to the village of ——. On arriving at the inn, I was told that Lord Hidalla of Salisbury had been assassinated in the forest with his servant; and that Count Tancredi, dangerously wounded, had been borne to this same inn. I knew the count only by name, and as the personal enemy of my family. I resolved to let them still believe me dead, and not make myself known. I asked to be shown to Count Tancredi, and I recognized in him the venerable old man whom I had seen in the forest. He was quite sensible, but suffering very much, and extremely agitated.

"'Heaven, no doubt, has sent you here for the consolation of my last hour,' said he, as soon as he perceived me; and requesting those present to retire, 'Hidalla,' he continued, for he new me, having seen me at the duke of Guise's without my having observed him, 'you are of a family, the enemy of mine; you have a personal injury to avenge, but you are a Catholic. Your enemy is dying and unhappy; you can render him an important service beyond all price. The hereditary animosity of our houses will yet elicit your generosity, and your enemy will be indebted to you for a more tranquil death?'

"'Speak,' I exclaimed, 'what can I do? I shall be too happy to prove to you that Hidalla of Salisbury has never shared in unjust resentments and that his heart was not made for hate.'

"He took my hand with much affection. 'I have a young and inexperienced relative whom I tenderly love. He had the misfortune

to form an attachment for Doña Maria of Medina. Exasperated by her marriage, which, they said, was about to be solemnized with you, my lord, he sent you a challenge. Receiving no reply, he formed the project of forcing you to run the chance of arms. I have been informed that the duke of Medina's carriage has been attacked; that one of his servants has been wounded; and that the author of this attack has been arrested and condemned to death. They have not named the culprit, but I am too well convinced that he is no other than my unhappy Henry Walsingham. I was hastening to succor him when the assassins reduced me to my present state. To whom could I address myself? to whom confide my suspicions? for the name of the guilty one would but add to the vengeance of Count Castro, if he should recognize in his rival a personal enemy. Your presence, Lord Hidalla, the religion you have embraced, lead me to hope everything from your generosity. Henry is a Protestant; I had a strong presumption that I should soon guide him to the knowledge of the truth; but his captivity, his sentence, the violence of his character, make me behold, tremblingly, the despair which his situation may induce, and the excesses which may follow from it. Fly to ——; strive to bribe the jailor;* see Henry, and if you cannot save him, your words, at least, may calm him, and prepare his soul for the terrible judgment it must undergo.'

"Tears bedewed the count's face; his hand trembled in mine; I fell upon my knees near his bed. 'I promise you,' I exclaimed, 'that Henry shall be saved, at whatever cost. I promise you that you shall soon see him here. Their ignorance of his name will obtain his flight. I shall succeed. Be careful, only, not to reveal my name to any body, in order that they may never discover that I have had any part in this affair.'

"The count, transported with joy, gave me a purse full of gold, in case I should require it for the jailor. The count had not been robbed in the forest, having been able, notwithstanding his wounds, to escape whilst the robbers were engaged with me.

"It was nearly half past eleven o'clock at night, when I left Count Tancredi. I told his servants that his nephew would soon be there to attend to him, and I took the road to —— from which I was distant only half a league. I arrived alone, on horseback, wrapped in a mantle. I repaired to the prison, and asking for the jailor, inquired after the prisoner, who had been arrested for the attack on the duke of Medina's carriage.

"'Do you know his name?' the jailor asked.

"'No matter,—can I save him? What would you take to set him at liberty?'

"'Nothing,—I should pay for his flight with my life. Moreover, I cannot be bribed.'

"My efforts being useless, I obtained permission to see him. 'I will fasten you in,' said the jailor; 'when you wish to come out just knock at the door.' I followed him without replying. On the way he apprised me that the sentence of death had been commuted; that the prisoner would be deprived of sight and that he was condemned to perpetual imprisonment, or to the galleys.

"'Does he yet know it?' I asked, filled with grief.

"'Yes; I announced it to him.'

"I groaned at the bare idea of the despair which must have possessed his fiery soul, destitute of the support and consolations of religion. I was introduced into a narrow and gloomy cell; the door roughly closed upon me; the noise of its bolts pierced my heart. Trembling, I approached the interesting victim whom this place of horror contained. Henry could not recognize me; he was excessively agitated, and his accent, his words, his convulsive pressure of my hand, all showed me his anguish and despair. He has himself described our interview to you, and his promise to embrace my religion.

"The desire to make some great sacrifice for Him who had called me with so much love to the knowledge of the true faith, was as a ray of light within my heart. I wished to save Henry's soul at the expense of my happiness in this world; and after having for a moment weighed the extent of the sacrifice with the greatness of the recompense, I no longer hesitated; and we parted after I had made him solemnly promise never to reveal what had passed between us. He has related to you in what manner he escaped from prison. After he had gone, I dwelt some time on the

* This design to bribe the jailor, however adapted to the views of friendship and affection, was not in accordance with the principles of sound morality.—Ed.

elightful idea of Count Tancredi's happiness
i again seeing Henry, and the salvation of
is soul, which God had permitted me to
natch from the mazes of error. Meanwhile,
ttle by little, nature reclaimed her rights, and
xercised them with a violence which I had
ot foreseen. The fate which awaited me,
resented itself with all its horrors; life seemed
ateful to me; I was ready to deplore the im-
ossibility of an end being put to it. At eighteen
ears to renounce light and liberty! I arose,
nd much agitated, paced my narrow solitude.
approached the wall, where, through a little
perture, appeared the last rays of the moon.
regarded it, shuddering to think that perhaps
it was for the last time. At length recovering myself, I fell upon my knees, and then I felt the presence of a God who tries his servants, but never abandons them.

"I shed some tears which calmed me, and by degrees resigned myself to my fate; I can even say that I contemplated it with a kind of joy. You cannot comprehend this, Sidney," said Lorenzo, with a celestial smile; "this supernatural joy belongs but to Catholicity; only the children of the true church can be in a state to conceive and feel it."

I cast down my eyes, deeply affected. Lorenzo preserved for some time a silence which I had not the courage to interrupt.

TO BE CONTINUED.

Translated for the U. S. Cath. Magazine.

HISTORY OF THE PAPACY.

Continued from vol. ii, page 685.

FROM the death of Constantine to that of Charlemagne, the apostolic chair was occupied by sixty-three popes, thirty-seven of whom are honored as saints. The church which pays a public veneration to all the pontiffs who governed the church during the first period, has canonized about one half only of those who flourished during the second. The reason of this is, that during the first ages, the persecutions carried on against religion obtained the palm of martyrdom for most of the popes; but these persecutions having ceased, the holiness of the sovereign pontiffs was to be tested by means less conspicuous in the eyes of men, though equally effectual in the sight of God. Perhaps, also, in proportion as the church became better established, and there was less need of miracles to confirm its reign, those external marks of sanctity among its chief pastors did not enter so much into the economy of Divine Providence. Moreover, the difficult circumstances in which these pontiffs were placed, and the ever increasing complication of affairs, which demanded their attention, might have been, humanly speaking, another cause of this difference. Whatever may have been the reason, it proves nothing against the institution itself, and we shall here observe that the weaknesses, and even the crimes of a pope, are not the vices of his station, but of his conduct; the pope, on being raised to his high dignity, does not cease to be a man, or to have the passions of humanity. Some pontiffs have undoubtedly been immoral; but the fault, far from being the consequence of their office, exists in defiance of its sacred character. The papacy is not responsible for the personal wrong-doing of those who wear its insignia; and it is, therefore, a mark of bad faith to confound two things that are so evidently distinct, and to view only the man where we should consider merely the office which he holds.

What we have said of the complicated and difficult circumstances in which the popes were placed, may be clearly understood by reference to the heresies and schisms which, during this period, desolated Christianity more perhaps than persecutions could have done. The latter produce martyrs, and the blood of martyrs is the seed from which new Christians arise; but schism and heresy only bring forth apostates. Persecution is the nursery of saints, and multiplies the children of the faith;

schism and heresy almost irrevocably take away from the number. In the course of the first period there appeared but one antipope; in the second, eight opposed themselves to the peace of Christendom, and heresies were innumerable.

The following pages will prove the advantages and necessity of the papal see. Alas! what would become of the purity of the faith without it? How could charity be exercised? What dreadful catastrophes would have fallen upon the people at the time when barbarism descended from the north to sweep away every trace of civilization, even at its meridian brightness? But the Damasus', and the Anastasiuses, the Leos, and the Gregories present themselves as the guardians of unity, the censors of morals, the protectors of the vanquished, and the papacy establishes its legitimacy by the very prodigies of good which it achieves.

Julius I, the last pontiff of whom we have spoken, was succeeded by Liberius, a Roman, on the 22d of May, 352. The reign of this pontiff, which lasted five years, four months and two days, is so remarkable in its character, it exhibits so much weakness and so much courage, that it is not easy to decide upon its merits. But although he is the first pope that did not receive the title of saint, he is praised by St. Basil and St. Ambrose, and nearly all the fathers have given him the epithet of blessed, whence we may conclude that the reproaches which have been cast upon him, are far from having been merited. Liberius was elected on account of his piety and his zeal for the faith; he afterwards justified his appointment by the heroic and edifying manner in which he resisted the Emperor Constantius, who, having compelled him to come to Milan, where a council of Arians was then assembled, urged him to subscribe to the condemnation of St. Athanasius. The threat of exile did not intimidate him. "I have already bid adieu," said he, "to my brethren in Rome; the laws of the church are dearer than an abode in that city." Liberius was then exiled to Berea in Thrace; St. Felix II occupied the holy see in his absence. Unhappily he did not exhibit this noble decision to the end. "Liberius," says St. Athanasius, "vanquished by the sufferings of two years' exile, and by menaces of further punishment, finally subscribed to the condemnation which was demanded of him." But it was violence alone that effected it, and the aversion of Liberius for heresy is as certain as his sentiments in favor of Athanasius. Had he been free, he would have shown that violence does not prove the will of him who suffers, but of him who causes the suffering. Protestants have confirmed this testimony:* "It appears that all that has been related of this subscribing of Liberius, does not turn at all upon the Arian dogma, but solely on the condemnation of Athanasius. That in this case his tongue spoke rather than his conscience, does not seem to be at all doubtful. This is certain that Liberius never ceased to profess the faith according to the Nicene creed." But let us suppose that the Pope gave his signature not to the formulas of Sirmium, which may be strictly defended, as St. Hilary has shown, but to a formula that was plainly heretical; "let us suppose that Liberius formally subscribed to Arianism, did he speak on this occasion as Pope, *ex cathedra?* What councils did he previously assemble to examine the question? If he convoked no council, what doctors did he call to his aid? What committees did he appoint to define the dogma? What public and solemn supplications did he prescribe to invoke the assistance of the Holy Ghost? If he did not observe these preliminaries, he is not to be regarded in this instance as the master and teacher of all the faithful."† No argument, therefore, can be derived from this circumstance against the supreme authority of the Pope. We will add that authors of weight have denied the fall of Liberius, as a point that may be contested. Whatever may have been the case, this pontiff returned to Rome in the year 358; at the same time he offered an apology to St. Athanasius, and rejected the confession of faith of the council of Rimini. Liberius terminated his career with all the glory which had illustrated the greatest part of his reign, and which a passing weakness ought not to blemish, as it was repaired by a thousand traits of courage, which, after his repentance, never faltered in the least. He died on the 24th of September, 366.

St. Felix II, archdeacon of the Roman church, as we have already said, occupied

* Centuriators of Magdeburg, cent. 4, c. 10, p. 1283.
† Mansi.

e holy see in the absence of Liberius. Du-
ıg the exile of this pope, the clergy of
ɔme had been compelled to elect Felix.
ɔme affirm that Constantius caused the im-
rial palace to be prepared for this election,
stead of the church; that he employed three
retical bishops to impose hands on the in-
ıder, and that the Catholics were so horror-
ricken with this scandal, that when Felix
rformed the office of the church, none would
ter it. On the return of the true pontiff,
ɔnstantius required that both Liberius and
lix should govern the church of Rome,
ch at the head of his party; but the people
ıving heard this order of the emperor, which
as read in the circus, cried out with one
ɔice: "There is but one God, but one Christ,
ıt one bishop." Felix, obliged to withdraw
his estate in the country, soon quitted the
rians, and excommunicated Constantius, by
hose officers he was beheaded. Others re-
te, and with much more appearance of truth,
ther that we must regard Felix as a deputy
shop of the Pope Liberius, or that the latter
ɔnsented that he should govern in his place,
ith the right to succeed him if he died in
ile. This explains why the clergy of Rome
lhered to his ordination and regarded him
; pope, especially after the apparent fall of
iberius from the faith had been announced
: Rome. Felix died in the country, on the
2d of November, 365, and his tomb, which
as discovered under the pontificate of Gre-
ɔry XIII, in the year 1582, bearing an honor-
ble inscription, confirms the opinion of those
itics who are favorable to his memory.

During the pontificate of Liberius, St. Basil
tired into the solitude of Pontus, where he
reached and founded different monasteries.
he rule which he gave them has been since
lopted by all the lower Greeks. Towards
ıe end of the same reign, Julian the apostate,
ith the view of proving the prophecies of
ɔaniel and of Jesus Christ to be false, under-
ɔok to rebuild the temple of Jerusalem; but
s soon as the digging of the foundations was
ɔmmenced, dreadful globes of fire burst forth,
hich terrified the workmen; and at every re-
ewed attempt to prosecute the work, the
ames assailed them with such violence that
ıey were compelled to desist from the under-
ıking. This fact is related by Ammianus
Marcellinus, a contemporary pagan historian.

Liberius was succeeded by a pope whom the council of Chalcedon calls the "ornament and glory of Rome," and Theodoret says that he was illustrious by his holy life, was full of zeal for the instruction of others, and neglected nothing for the defence of the apostolic doctrine. This was St. Damasus I, a Roman by birth, but of Spanish descent. His father, who was named Anthony, was admitted to holy orders and became a priest of the church of St. Lawrence at Rome. He himself succeeded his father in the same church, and held it in such veneration that after his accession to the papacy, he rebuilt, or at least repaired it. It is situated near Pompey's theatre, and to this day it bears the title of St. Lawrence *in Damaso*. It was embellished by him with paintings representing many incidents of sacred history, which existed for four hundred years after; and he also enriched it by donations of land and houses.

Damasus had followed Liberius into exile, and towards the close of the year 366, he succeeded him on the pontifical throne at the age of sixty-two; he held the see eighteen years and two months, but encountered serious opposition from Ursinus or Ursicinus, whose ambition led him to have himself ordained bishop of Rome, which was done by Paul, bishop of Tivoli, a few days after the ordination of Damasus. Ammianus Marcellinus, whom we have already quoted, has taken occasion from this circumstance to observe: "I do not deny that all those who desire this place should use every exertion to obtain it, since it secures them a permanent establishment where they are enriched by the offerings of the ladies. They go out in chariots, splendidly clothed, and make such good cheer that their table is superior to that of kings." Although there is a visible perversion of truth in this calumnious passage, and a plain evidence of hostility on the part of the writer, we may infer from it that the popes in the natural course of things, had already become powerful, and displayed a certain degree of pomp when they appeared in state. We may gather the same from the words of Pretextatus, subsequently prefect of Rome, who, according to St. Jerome, observed jestingly to Pope Damasus: "Make me bishop of Rome, and then I will make myself a Christian." At the same time we have reason to believe that nei-

ther the popes nor other bishops, used much ornament, as St. Gregory Nazianzen, in his discourse against Julian, contrasted the simplicity of exterior which characterized the Christians, with the purple and crowns which were worn by the Pagan nobility in the theatrical assemblies, to distinguish them from the people.

The schism of Ursinus, second antipope, produced much disorder, and caused many assassinations; it is said that in a single day one hundred and thirty-seven deaths occurred. The election of Damasus was confirmed by the bishops of Italy and the council of Aquilea, and the antipope, Ursinus, at their solicitation, was condemned to exile. The Emperor Valentinian having permitted him to return to Rome, in 367, he was again banished into Gaul, with seven of his partisans, on account of his intrigues. The schismatics continued in possession of a church and held their assemblies in the cemeteries; Valentinian ordered them to restore the church to Damasus. The pope, however, did not concur in the tortures that were inflicted by the magistrates of Rome upon many of the schismatics. They themselves having requested an investigation by the ordeal, it was granted, and they fell into the snare which they had intended for Damasus, and thus brought about their own punishment. The pope, however, regarded them with kindness, though they had rendered themselves unworthy of it. They had accused him of adultery, of which he was proved innocent in an assembly of forty-four bishops, who expelled from the church the deacons Castorius and Concordius, his calumniators; others published defamatory libels against him, to the great scandal of the people who defended the innocence of the pontiff. Notwithstanding these outrages, Damasus made a vow to ask of God, through the intercession of the martyrs, the conversion of those of his clergy who persisted in the schism, and they, after having returned to the unity of the church, testified their gratitude by adorning, at their own expense, the tombs of the martyrs. The most strenuous adherents of Ursinus were then converted, and paid a sincere obedience to the pope. Peaceable possessor of the see of Rome, Damasus convoked several councils against the Arians, Auxentius, usurper of the diocess of Milan, Melecius, Apollinarius, Vitalis, Timotheus, and the Luciferians. He sent Zenobius to Constantinople, for the protection of that church, which was troubled by the Arians. He is supposed to have been the first to appoint vicars of the holy see in the distant provinces, as he named the bishop of Thessalonica, vicar of Illyria, to secure the jurisdiction of that country which belonged to him before it was divided. This pope conferred holy orders upon thirty-one priests twelve deacons, and sixty bishops; he built two churches, and drained the marshes of the Vatican hills; he regulated the psalmody and ordered that the psalms of David should be chanted throughout the west, with the *Gloria Patri* at the end of each psalm; also that the *Alleluia* should be sung during the paschal time. Damasus invited St. Jerome to Rome and charged him with the correction of the New Testament according to the Greek text. He also employed him as his secretary, and honored him with the closest intimacy. We cannot be surprised at the friendship of the pope for this learned ecclesiastical writer, when we know that the writings of Damasus himself, in prose and verse, exhibit one of the most cultivated minds of the age. He employed his talent for poetry in adorning the tombs of many of the martyrs.

God honored St. Damasus with the gift of miracles, both before and after his death. Burning with an ardent desire of being united to Jesus Christ, he longed for the moment of his earthly dissolution. At length attacked by a fever, he received the body and blood of our Lord, and raising his hands and eyes to heaven, and praying with much fervor, he expired on the 11th of December, 384. His tomb was discovered, with those of his mother and sister, in the year 1736, in the catacombs near the Ardeatine way.

Ursinus survived Damasus, and, not satisfied with having troubled the church during the reign of that pope, he caused new disturbances upon the election of another pontiff, which were suppressed only by the exercise of imperial power. But notwithstanding the efforts of Ursinus, who again presented himself as a candidate for the holy see, St. Siricius, a Roman by birth, was unanimously elected on the 22d of December, 384. On the eleventh of the following February, he wrote a letter to Himerius, bishop of Tarragona, in

ıich he answers several questions on which ıt prelate had consulted him. This is the st authentic *decretal*, this name being given those letters which contain decisions having e force of law. One of those which are at-buted to him, is headed *Siricius Papa;* he is obably the first pope who adopted this style. On the 6th of January, 386, Siricius assem-ed at Rome a council of eighty bishops, to act laws on points of ecclesiastical discip-e; he condemned the heretic Jovinian and s followers, by a letter addressed to the shops, in the year 389. After a reign of urteen years, he died on the 25th of No-mber, 398.

His successor is eulogised by St. Jerome, "a man of holy life, rich in poverty, filled th the solicitude of an apostle, and one whom e city of Rome did not deserve to possess a long time." A Roman by birth, he was ected under the name of Anastasius I, to-ards the end of the year 398, and died on the th of December, 401, after three years and ı days pontificate. He owed his elevation the fame which he had acquired by his la-rs and struggles. Immediately after his or-nation he endeavored to restore peace to ome, then agitated by the doctrine of the igenists, which had manifested itself through e imprudence of Rufinus, translator of the *inciples* of Origen. Anastasius announced ı this occasion his determination to maintain e purity of the faith, and to defend from ror all the nations of the earth, whom he lled the members of his body. According St. Jerome, God called him from this earth cause he wished to spare him the grief of itnessing the sacking of Rome by Alaric, ng of the Goths. There have been many ınslations of the relics of St. Anastasius, e greater part of which are at present in the ıurch of St. Praxedes.

With this pontificate closes the fourth cen-ry, a period at which there was a vast num-r of bishops in the church. Every city here there was a sufficient number of Chris-ıns, enjoyed the presence of a chief pastor, ho was elected by the clergy and people, ıd ordained by some other bishop of the me province. Notwithstanding this diffu-on of the episcopacy, another order of clergy arose in this century under the name of cho-repiscopi, who were stationed in the towns and villages. Their office was to govern under the bishops in whose diocesses they were es-tablished; they never received episcopal or-dination, but their dignity gave them a rank above other priests: the number of the latter was regulated in proportion to that of the bishops and deputy bishops. In the time of Pope Cornelius, says Eusebius, the Roman church, although very large, had but forty-six priests. St. Epiphanius observes that even in the fourth century, most of the bishops and priests imitated the example of the Apostle Paul, exercising some trade consistent with their dignity and continual application to the functions of the ministry. This custom has been very properly modified, with the change of manners and the ever increasing complica-tion of the ecclesiastical duties. Married men were often elevated to the episcopacy and the priesthood; but they, as well as deacons, were obliged from that time to live in continence, and to regard their wives as sisters only. The discipline of the Latin church has never varied in this point. The wives of bishops and priests sometimes received, in the writings of the ancients, titles analogous to that of their husbands. The prelates were all styled *most holy;* they were also called lords.

During the fifth century, the devil no longer assailed the church through the means of idolatrous persecutors; he excited against it domestic enemies of a still more dangerous character, as they carry on their destructive work under the pretext of defending the truth. The Pelagians, the Nestorians, and the Euty-chians, were the unhappy instruments which the father of lies made use of to oppose the true faith, in regard to the grace of Christ, and the mystery of the incarnation. But if the church was never more rudely assailed, she was never more firmly sustained by that as-sistance which her Divine Spouse had pro-mised her. Never did heresy display greater subtlety and activity; but on the other hand, the sovereign pontiffs were never more holy and more zealous, or the bishops in general more illustrious for their piety and learning, or more capable of discovering and refuting the false doctrines that were advanced.

TO BE CONTINUED.

ST. PHILIP NERI.

CONFESSOR AND DOCTOR.—26TH OF MAY.

THIS great servant of God was one of the many saints who adorned the church in the sixteenth century by the purity of their lives, and who labored most zealously in the reformation of public morals and the re-establishment of piety among the people. He was born in 1515, at Florence, in Italy. His father was Francis Neri, by profession a lawyer, and his mother, Lucretia Sordi, both issued from wealthy families of Tuscany. The childhood of the saint exhibited early indications of the elevated perfection to which he afterwards attained; and his affability, gentle nature, and pious deportment in the house of God, won for him the appellation of the *good Philip*, by which he was usually designated.

When he had finished his first studies, he was sent to the house of one of his uncles, a rich merchant who resided in the vicinity of Monte Cassino. Philip was destined to be the heir of all his uncle possessed; but instead of permitting himself to be dazzled by the bright prospect, the young saint, fearing the dangers attending the possession of riches, left his uncle's roof, and repaired to Rome. He was then eighteen years of age. In this city, he became the preceptor of the children of Galleotto Caccia, a Florentine gentleman. The latter soon congratulated himself on the choice which he had made, when he perceived the rapid progress of his children in literary pursuits and the practice of virtue. Philip's time was not wholly taken up with the care of his pupils; he devoted his leisure moments to the cultivation of philosophy and theology, and succeeded admirably in both these sciences.

The youth of Philip was not exempt from the temptations usually encountered at that age; but far from allowing the pernicious examples, and evil counsels of corrupt companions to have any effect on his heart, he was fortunate enough to convert those who were laying snares for his innocence.

It is not surprising that the holy young man had the gift of touching the heart of sinners, for he was already in the habit of performing great austerities. His meals ordinarily consisted of bread and water; his prayers frequently lasted all night, and his meditations on the sufferings of Christ were accompanied with copious tears which the sight of a crucifix always caused him to shed.

His pious exercises did not prevent Philip from applying to sacred sciences; to scholastic theology he joined the study of the Scriptures, of the fathers of the church, and of the canon law. He became eminent in these different branches, and was frequently consulted by learned professors. To him we are indebted for the idea of the celebrated work, the "Annals of the Church," composed by Baronius, one of his first disciples, whom he encouraged and materially assisted in his arduous labors. Although devoted to science, and successful in its cultivation, the desire he felt to live in a more intimate union with his Redeemer induced him, at a more advanced age, to withdraw his attention from human learning; and having sold his books, he distributed the money among the poor.

Exclusively occupied with divine things, he very rapidly advanced in the path of perfection, and obtained the gift of a high contemplation. He then experienced delights so ineffable, that it is believed he would have died of joy had not God moderated the transports of his soul. It is asserted by Galloni, his historian, that in one of these heavenly communications, his heart was so tenderly affected as to cause its expansion and the rupture of the cartilage of two of his ribs on the left side; a state in which he lived for fifty years.

In 1548, the saint instituted the confraternity of the Holy Trinity, to take care of the sick and instruct them in the duties of religion. This society still subsists in Rome,

ıd continues its useful labors in behalf of the firm.

Philip, through sincere humility, had re-ılved to spend his life among the laity; but is confessor induced him to prepare for the riesthood. He received the sacerdotal unc-ɔn at the age of thirty-six. In celebrating e divine mysteries, he was often so delayed / the heavenly consolations and ecstacies hich he experienced, as to remain two hours the altar. Having been charged with the inction of hearing confessions, he performed until his last day with unwearied zeal and ɔplication. The most hardened sinners were ıre to be changed, if he had but an opportu-ity to speak to them of death and judgment. o this gift of touching the impenitent he uni-d that of discovering the secrets of con-ciences.

Burning with zeal for the salvation of souls, ır saint entertained the design of going to the ast Indies to convert its inhabitants: he was ssuaded from this project by those whom he ɔnsulted, who declared it to be the will of od that he should remain in Rome, where he ɔuld gather a plentiful harvest.

The great good which Philip was effecting ised up enemies against him—enemies whom od made use of to purify his virtue. Their ılumnies went so far as to prejudice the vicar Rome against him, and he was forbidden to ear confessions for two weeks. The saint re-iced at seeing himself become an object of dicule, and told his friends that God permit-d it in order to teach him humility. The orm soon blew over, and Philip was author-ed to resume his charitable labors for the sal-ıtion of his neighbor. The society of which e was the founder, originated in the practice hich he had adopted of giving in his own ɔartment familiar instructions and spiritual lvice to all who resorted to him. His asso-ates were called oratorians from their custom summoning the people to prayer at certain gular hours in the morning and evening. he name of Philippini, by which they are ɔw designated, is derived from their founder. he saint gave rules to his disciples, and rmed them into a community without, how-rer, permitting them to take vows. The ob-ct of the institute is to preach, to instruct the norant and to teach the rudiments of the hristian doctrine. According to the rule, the superior general is to be elected only for three years; but the saint was prevailed upon, much against his will, to exercise the office until the year 1595, when, in consequence of his years and infirmities, he prevailed upon his associates to elect another superior. The successor to Philip was Baronius* of whom we have already spoken: he consented with difficulty to fill the station which the saint had occupied.

St. Philip dated the foundation of his institute from the year 1564, and obtained for it the approbation of Gregory XIII in 1575. Before he died it was established in many places, as Florence, Naples, Palermo, Padua, &c. Though St. Philip attained to an extreme old age, he suffered frequent attacks of fever and his constitution was feeble. During the whole month of April, 1595, he was confined to his bed. Early in May following, he was seized with a vomiting of blood which placed his life in danger, and induced Baronius to give him the sacrament of extreme unction. The hemorrhage having ceased, Cardinal Frederick Borromeo administered to him the holy viaticum. When the saint perceived the cardinal entering his room with the blessed sacrament, he gave vent to the pious transports of his soul in language the most fervent and affecting. Two or three days later he appeared to be perfectly well, so much so as to perform several of the sacerdotal functions. But he knew that he would soon depart from this world, and he foretold it to several persons who attested the fact on oath after his death.

On the day he expired, God was pleased to give him a foretaste of heaven's joys by filling his soul with inexpressible delights. He counted every moment, impatiently waiting for that which was to be his last upon earth. A second hemorrhage having taken place, he gently poured forth his last breath as Baronius was reading the recommendation of a departing soul: it was the twenty-sixth day of May, 1595, and the eighty-first year of his age. His body was found in a state of preservation seven years after his decease. Several well authenticated miracles are related by his biographers, Bacci and Galloni, as having been performed by the relics of the saint, among which we

* By a decree of Pope Benedict XIV, dated the 12th of January, 1745, Baronius received the title of "Venerable servant of God."

will mention the following witnessed by five persons. An Augustinian named Magestri was afflicted with an ulcer which his physicians deemed incurable. Hearing of the death of the saint, he repaired to the church where the corpse was publicly exposed, and having prayed a while before it, he applied the hands of the saint to his neck, the seat of his disease, and he was instantly healed. The wonders that were subsequently wrought at the tomb of the saint, led to his canonization by Pope Gregory XV, in 1622.

THE CATHOLIC POETS OF ENGLAND.

BY PROF. WALTER.

NO II.*

RICHARD CRASHAW.

OF the personal history of Richard Crashaw, unfortunately but few particulars have reached us. We learn that he was the son of William Crashaw, a divine of the church of England, of some eminence; but the time and place of his birth are not certainly known. He received the first rudiments of his education at the Charter House, and was afterwards scholar of Pembroke Hall, Cambridge, whence he removed to Peter House, of which he was entered fellow in 1637. In 1640, he published a small volume of poems, entitled, "Steps to the Temple," which displayed the great tenderness and enthusiasm of his character. In the words of the editor of this curious volume, "near St. Mary's church our author lodged, like Tertullian, under his roof of angels. There he made his nest more gladly than David's swallow, near the house of God; and there, like a primitive saint, offered more prayers in the night, than others usually offer in the day."

But days of trouble were approaching, and the storms which, at this unhappy period of English history, shook alike the altar and the throne, were felt by the poet in his academic retreat. Under the authority of the Puritanical parliament of 1544, the university of Cambridge was "new-modelled," as the phrase ran. Such members as refused to subscribe the covenant, were compelled to give place to men of less tender consciences. In the number of these sufferers was Crashaw, who was ejected from his fellowship, and reduced to a state of great indigence; but in his difficulties he had the good fortune to experience the hospitality of a Catholic family. He had already conceived an extraordinary admiration for the life and writings of that truly wonderful woman, St. Teresa. The perusal of her works had prepared the way for an event which changed the tenor of his future existence. He embraced the faith of his forefathers, and sought refuge in France. His former friends and associates scrupled not to attribute his conversion to motives of interest. But if he became a Catholic from worldly motives, he certanly obtained no advantage from it, as, in 1646, he was discovered in Paris in a miserable condition, by the poet Cowley, his generous friend and admirer. Fortunately he was alone in his misery; he had involved no partner in the bitterness of that destiny which is proverbially the lot of the poet. Herein he had wisely adhered to a vow made in early life, which is thus prettily recorded in verse:

> "I would be married, yet would have no wife;
> I would be wedded to a single life."

By Cowley he was recommended to the patronage of Henrietta Maria, the exiled queen of Charles I. This illustrious and ill-fated personage, who wanted rather ability than inclination to reward English Catholics, procured him letters of recommendation to several persons in Italy, to which country he soon after journeyed. On his arrival in Rome, he

* Robert Southwell, S. J. was the first number of this series; vol. ii, pp. 513, 594.

btained the situation of secretary to one of
ie cardinals, and was afterwards promoted
) a canonship in the church of Loretto. Un-
)rtunately no particulars have reached us of
is life or conversation, while filling these in-
resting situations. All that is known of him,
that he died of a fever at Loretto, soon after
eing installed in his ecclesiastical office, in
650. Cowley, remarkable for the fervency
nd steadiness of his friendship to the last,
as done honor to the talents and virtues of
rashaw, in the following copy of verses on
is death, of which Dr. Johnson has remarked
iat they excel all that have gone before them,
nd in which there are beauties which com-
ion authors may justly think not only above
ieir attainments, but above their ambition."

ON THE DEATH OF RICH'D CRASHAW.

"Poet and saint! to thee alone are given
The two most sacred names of earth and heaven;
The rarest of all unions that can be,
Next that of Godhead with humanity.
Long did the Muses banished slaves abide,
Building vain pyramids to mortal pride;
Like Moses, thou, tho' spells and charms withstand,
Hast brought them nobly back to their holy land.
Ah wretched we, poets of earth! but thou
Wert, living, the same poet thou art now;
While angels sing to thee their airs divine,
And joy in an applause so great as thine,
Equal society with them to hold,
Thou needst not make new songs, but sing the old;
And they, kind spirits, shall rejoice to see
How little less than they exalted man may be.
How well, blest swan, did fate contrive thy death,
And bade thee render up thy tuneful breath
In thy great mistress' arms; those most divine,
And richest offering of Loretto's shrine!
Where, like some holy sacrifice, to expire,
A fever burns thee, and love lights the fire.
Angels, they say, brought the famed chapel there,
And bore the sacred load in triumph through the air;
'Tis surer far they brough thee there, and they
And thou, their charge, went singing all the way.
Pardon, my mother church, if I consent
That angels led him when from thee he went;
Even in error there no danger is,
When joined with so much piety as his.
Oh God! I speak the truth with shame and grief,
Oh that our greatest fault was in belief!
And our weak reason were e'en weaker yet,
Rather than thus our wills too strong for it.
His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the right;
And I myself a Catholic will be,
So far at least, great saint, to pray to thee.
Hail, bard triumphant! some kind care bestow
On us, poor poets, militant below,
Opposed by our old enemy, adverse chance,
Attacked by envy and by ignorance.
Lo, here I beg,—I whom thou once didst prove
So humble to esteem, so good to love,—
Not that on me thy spirit doubled be,
I ask but half the mighty boon for me.
And when my muse soars with so strong a wing,
'Twill learn of things divine, and first of thee, to sing."

It will be seen from the above that Cowley was a Protestant. But from the account of him left us by his friend and biograper, Bishop Spratt, he would appear to have been in somewhat the same state of transition as the members of the present Pusey school. Listen to his biographer: "When Cowley beheld the division of Christendom,—when he saw how many controversies had been introduced by zeal or ignorance, and continued by faction; he had an earnest intention of taking a review of the original principles of the primitive church; believing that the true Christian had no better means of settling his mind, than that proposed to Æneas and his followers, as the end of their long wanderings—*antiquam exquirite Matrem.*"

Crashaw's poems were printed during his residence in Paris, in 1646. The volume is illustrated by several very neatly executed engravings, among which is a pleasing portrait of the poet's favorite, St. Teresa. The work is a great rarity, and much sought after by the curious. The title runs as follows: 1. *Steps to the Temple;* 2. *Delights of the Muses;* 3. *Sacred Poems, presented to the countess of Denbigh, by her most devoted servant, Richard Crashaw, in hearty acknowledgment of his immortal obligation to her goodness and charity.* Paris, 1646.

The work was printed by Thomas Car, a zealous friend of Crashaw. In a prefatory copy of verses, Car thus describes his friend:

A man who, pleased with all things, pleased in all;
Nor would he give nor take offence; befall
What might, he would possess himself, and live
As dead to the world; for he had wholly weaned
His thoughts from earth, and seemed to live in the air
A very bird of paradise; no care
Had he of earthly trash. What might suffice
To fit his soul for heavenly exercise,

Was all to him; and if we guess his heart
By what his lips brought forth, his only part
Was God and godly thoughts. . . .
For what to eat or wear he took no thought,
His needful food he rather found than sought.
On easy down he sought not to be laid,
A ready bench or chair supplied his bed.
Thus dying did he live; yet lived to die
In the Virgin's lap, to whom he did apply
His virgin thoughts and words, and thence was styled
By his foes, the chaplain of the Virgin mild,
While yet he lived *without*. His modesty
Imparted this to some, and they to me.

At the head of the "Sacred Poems," we find the following "Dedication to the noblest and best of ladies, the countess of Denbigh." This noble lady had followed the fortunes of Henrietta, the unhappy consort of Charles I, and resided in Paris. After much hesitation, and long struggles against the convictions of her own heart, she at length embraced the faith of her royal mistress. It is not too much to conjecture that the following beautiful poem may have been instrumental in aiding her decision. By the way, will not these verses strikingly apply to the Oxford men of our day, "halting between two opinions," like the poor countess, and "not daring quite to live, nor yet to die?"

What heaven-entreated heart is this
Stands trembling at the gate of bliss;
Holds fast the door, yet dares not venture
Fairly to open it, and enter?
Whose definition is—"a doubt
'Twixt life and death, 'twixt in and out."
Say, ling'ring fair, why comes the birth
Of your brave soul so slowly forth?
Plead your pretences.—O too strong
In weakness! wherefore choose so long
In labor of yourself to lie,
Not daring quite to live nor die?
Ah linger not, loved soul! a slow
And late consent is one long no.
Who grants at last, though long time tried,
Has done his best to be denied.
What magic bolts, what mystic bars
Maintain the will in these strange wars!
What fatal, what fantastic bands
Keep the free heart from its own hands?
So, when cold winter comes, we see
The waters their own prisoners be,
Fettered and locked up fast they lie
In a sad, self-captivity.
'Tis thou alone, canst thaw this cold,
And fetch the heart from its stronghold,
Almighty love! end this long war,
And of a meteor make a star.
O fix this fair indefinite;
And, 'mong thy shafts of sovereign light,
Choose out that sure, decisive dart
Which has the key of this close heart;
Knows all its folds, and can control
That self-shut cabinet, her soul.
O let it be, at last, love's hour;
Raise this fair trophy of thy power;
O take the conquering way, not to confute,
But still this rebel word, *irresolute;*
That so, in spite of all this peevish strength
Of weakness, she may write, 'Resolved at length!'
Unfold, at length unfold, fair flower,
And use the season of love's shower;
Meet his well-meaning wounds, wise heart,
And haste to drink the wholesome dart;
That healing shaft, which heaven till now
Has in love's quiver hid for you.
O arrow from the realms of light,
Thrice happy thou, if it hit right;
It must not fall in vain, it must
Not mark the dry regardless dust.
Fair one, it is your fate, and brings
Eternal words upon its wings;
Meet it with wide-spread arms, and see
Its seat your soul's just centre be.
Disband dull fears; give faith the day,
To save your life, kill all delay;
It is love's siege, and sure to be
Your triumph, though *his* victory;
'Tis cowardice that keeps such field,
And want of courage not to yield.
Yield, then, oh yield, that love may win
The fort, at last, and let life in.
Yield quickly, lest perhaps you prove
Death's prey, and not the prize of love.
This fortress, if it be not fairly won,
He is repulsed, indeed, but you undone.

The singular incidents of Crashaw's life his conversion, and the Catholic tone of hi compositions, easily account for the oblivio into which he sunk for a considerable period His attainments are acknowledged to hav been numerous and elegant. Besides hi masterly command of his mother tongue, h was conversant with five languages, Hebrew Greek, Latin, Italian, and Spanish. It wa no mean praise to have been celebrated b Cowley, the most eloquent of his poetical con temporaries, and he was personally regarde by Selden, the most eminent literary characte of his time. Crashaw is a very unequa writer. While many of his productions ar

sfigured by the conceits of his age, and pre-
nt an extraordinary compound of pathos
id extravagance, others are characterized by
reat tenderness of sentiment, beauty of ex-
ression and harmony of numbers. Some of
s poetic phrases and illustrations are of sur-
assing beauty. Witness the following, which
curs in a poem, the subject of which is the
irgin Mother at the foot of the cross.

Like to the plaintive nightingale she stood,
Who sees her younglings reft before her eyes,
And hath naught else to guard them but her cries.

He describes the secret communications of
eaven to the pious soul, as

Words all unheard by mortal ears,
Effectual whispers, whose still voice
The wakened soul more feels than hears.

He speaks of "the weary lids of wakeful
ope," and thus apostrophizes it,—

Hope, bold foretaster of delight.

He thus describes a practical Christian:

Sermons he heard, yet not so many
As left no time to practise any;
He heard them reverently, and then
In practice preached them o'er again;
Such parlor-sermons rather were
Intended for the eye than ear.
His prayers took their price and strength
More from their unction than their length.
Peace, which he loved in life, did tend
Her hand to smooth his latter end;
When age and death called for the score,
No surfeits were to reckon for;
Death tore not, therefore, but, sans strife,
Gently untwined his thread of life.

History is thus strikingly personified:

Upon Time's right hand sits fair History,
With glance far-sighted as the eagle's eye,
Piercing the clouds of error and of doubt,
To come at Truth, and bring her record out.

TO THE NAME ABOVE EVERY NAME.

I sing the name which none can say,
If touched not with interior ray;
The name of our new peace; a name
So dear to all who know to prize the same;
In high-born brood of day, the bright
Successful candidates of light,
The heirs elect of love, whose names belong
Unto the everlasting life of song.
Wake, lute and harp, and every sweet-lipped thing
That talks with mellow reed or tuneful string,
Wake in the name
Of Him who never sleeps; come at my call
Each thing that 's musical;
Oh, do not think it much
To obey my bolder touch,
I have authority in love's name to take you,
And to the work of love this morning wake you;
Then answer to my call, and come along,
Help me to meditate this my immortal song;
Come, ye soft ministers of sweet, sad mirth,
You, whose it is to make a heaven on earth,
Answer my call, bring all the store
Of sweets you have, and murmur that you have
no more.
Cheer thee, my heart,
For thou, too, hast thy part
And place in the great throng
Of this unbounded, all-embracing song.
Powers of my soul, be proud
To speak aloud
To all the dear-bought nations this redeeming
name,
And all the wealth of this rich word proclaim.
Oh, let it be no wrong,
Blest heavens, to you and your superior song,
That we, dark sons of dust and sorrow,
Awhile presume to borrow
The name of your delights and our desires,
And fit it though to far inferior lyres.
Our murmurs have their music too,
In mighty spheres as well as you,
And we, low worms, have leave to do
The same high duty that is given to you.
Ye gentle spirits, you shall not complain;
Ah no, we will have care
To keep that treasured name all bright and fair,
And send it back undimmed to you again.
Fair name of names! thou gracious guest
Of humble souls that seek to find
The hidden sweets,
Which man's heart meets,
When thou art master of the mind;
Thou, treasure fairest, first, and best,
Sweet foretaste of the land of peace and rest.
Oh, they alone are truly wise,
Who know the treasure of that name to prize!
Sweet name, in thy each syllable
What stores of love and sweetness dwell.
How many unknown worlds there are
Of comforts which thou hast in keeping.
How many thousand mercies there,
In pity's soft lap, lie a-sleeping!
Oh fill each sense, and take from us away
The foolish fondness of that fallacy,

To think aught sweet but that which breathes
of thee.
Oh that it were as it was wont to be,
When thy old friends of fire, all full of thee,
Fought against frowns with smiles, gave glorious
chase
To persecutions, and against the face
Of death and fiercest danger, durst with brave
And sober pace march on to meet a grave.
On their bold foreheads, round the world they
bore thee,
And to the teeth of hell, stood up to teach thee;
In centre of their inmost souls they wore thee,
When racks and torments strove in vain to reach
thee.
Little, forsooth! thought they
Who tore the fair breasts of thy friends,
That all their senseless fury but made way
For thee, and did promote thy glorious ends.
Then welcome, dear and all-adored name!
For sure there is no knee,
That knows not thee.
Oh! if there be such sons of shame,
Alas! what will they do
When rocks are rent in two?
Into their nothing crouch, and lie
Whelmed by the dazzling light of thy dread
majesty.
They that through love's mild dictate now
Will not adore thee,
Shall then, with just confusion bow,
And break before thee.

ON THE GLORIOUS ASSUMPTION OF THE BLESSED VIRGIN.

Hark! she is called; the parting hour is come:
Take thy farewell, poor world! she must go home.
She 's called. Hark to the summons from above!
"Arise and come away, my love;
Arise, my fair, my spotless one;
The winter's past, the rains are gone;
The spring is come, the flowers appear,
None but thyself is wanting there.
Arise, cast off delay;
The court of heaven is come
To wait upon thee home;
Come, come away?"
Thus is she called; and will she go?
When heaven bids come, who can say no?
Heaven calls her, and she must away,
Heaven will not, and she cannot stay:
Go then, thou glorious one, on the golden wings
Of the bright youth of heaven, that sings
Under so rich a burthen, go,
Since thy dread Son will have it so.
And while thou go'st, our song and we
Shall, as we may, reach after thee.

Hail, holy queen of humble hearts!
We in thy praise will bear our parts.
And though the seraphs in delight
Shall feed forever on the sight
Of those divinest eyes which we
And our dark world no more shall see:
Though our poor joys are parted so,
Yet never shall our lips let go
Thy gracious name, but lo, to the last,
Our loving song shall hold it fast.
Blest Mary! men and angels sing,
Blest Mary! mother of our King.
Live, Virgin Queen! the holy mirth
Of heaven, the humble pride of earth.
Live, crown of women, queen of men,
Live, mistress of our song; and when
Our weak desires have done their best,
Sweet angels come, and sing the rest.

The following poetical commentary upon the words of the psalmist, "What is man that thou art mindful of him?" are full of vigor and feeling.

Sweet Lord, what had it been to thee,
Had there been no such worms as we?
Heaven had not ceased still heaven to be,
Had man been left to dwell
In the dark depths of hell,—
What have his woes to do with thee?
Let him go weep
O'er his own wounds,
Seraphim will not sleep,
No cherubim forego their faithful rounds;
Still would the ministering spirits sing,
And still with joy heaven's spacious palace ring;
Still would those beauteous ministers of light
Burn all as bright,
And bow their flaming heads before thee,—
The thrones and dominations still adore thee.
Still would those wakeful sons of fire
Keep warm thy praise,
Both nights and days,
And teach thy loved name to their noble lyre.
Let froward dust then do its kind,
And give itself for sport to the proud wind;
Why should a piece of peevish clay plead shares
In the eternity of thy old cares?
Why shouldst thou bow thy awful head to see
What my own madnesses have done with me?
Should not heaven's Monarch keep his throne,
Because some desperate fool 's undone?
Or shall the world's illustrious eyes
Weep for every worm that dies?
Say, will the gallant sun,
His course less glorious run,
Will he enshroud his golden head,
Or sooner seek his western bed,

cause some poor, ephemeral fly
ows wanton, and will die?
I was lost in misery,
hat was it to thy heaven and thee?
hat if my faithless soul and I
ould needs fall in with guilt and sin,
hat did the Lamb that he should die?
hat did the Lamb that he should need,
hen the wolf sins, himself to bleed?
some base mortal's lust
rgained with death, and some fair piece of dust,
hy on the white Lamb's bosom write,
he purple name of my sin's shame?
hy should his spotless breast make good
y blushes with his own heart-blood?
h dearest Saviour, make me see
ow dearly thou hast paid for me!

TO MISS M. R.,

Counsel concerning her choice.

ear, heaven-designed soul! among the rest
f suitors that besiege your maiden breast,
hy may not I my fortune try,
nd venture to speak one good word,
ot for myself, but for my dearer Lord?
ou've seen already, in this lower sphere
f froth and bubbles, what to look for here.
ay, gentle soul, what can you find
ut painted shapes, peacocks and apes,
llustrious flies, and gilded lies,
oodly surmises and deep disguises,
aths of water, words of wind.
ruth bids me say: 'Tis time you cease to trust
our soul to any son of dust;
Tis time you listen to a braver love,
Which from above calls you up higher,
And bids you come and choose your room
Among his own fair sons of fire,
Where you among the golden throng
That watches at his palace doors,
May pass along,
And follow those fair stars of yours;
Stars far too fair and pure to wait upon
The false smiles of a sublunary sun.
Sweet, let me prophecy: at last 'twill prove
That your more wary love
Lays up its purer and most precious vows,
And means them for a far more worthy spouse,
Than this poor world of his can give ye;
Even for HIM with whom nor cost,
Nor love, nor labor can be lost;
For HIM who never will deceive ye.

A RELIGIOUS HOUSE.

No roofs of gold, o'er riotous tables shining,
Whole days and suns devoured in endless dining,
No folds of Tyrian die proud pavements sweeping,
Nor ivory couches costly slumbers keeping;
No lights of flaring gems, tumultuous joys,
Halls rich with giddy mirth and empty noise,
Are here; but shady walks and arching woods,
The chaunt of birds, and charm of murmuring floods.
Our lodging hard, and homely as our fare,
And cheap as are the few coarse weeds we wear;
A hasty portion of prescribed sleep,
Obedient slumbers that can wake and weep;*
We sing, and sigh, and work, and sleep again,
Revolving in a sphere of still returning pain.
Hands full of heavy labors; pains that pay
And prize themselves; do much that more they may;
And work for work, not wages; let to-morrow's
New drops wash off the sweat of this day's sorrows
A long and daily-dying life, which breathes
A respiration of reviving deaths.
But here are none of those ignoble strings
That nip the blossom of the world's best things,
And lash earth-laboring souls.
No cruel guard of diligent cares, that keep
Crowned woes awake, as things too wise for sleep;
But reverend discipline and religious fear,
And soft obedience find sweet biding here.
Silence and sacred rest, peace and pure joys,
Kind loves keep house, lie close, and make no noise.
With room enough for monarchs, while none swells
Beyond the kingdom of contentful cells.
The self-remembering soul sweetly recovers
Her kindred with the stars; not basely hovers
Below, but meditates her upward way,
Home to the original source of light, and intellectual day.

The verses entitled "Death's Lecture," are remarkable for vigor and compression of thought.

Come, youth and beauty, come, all ye soft powers,
Whose silken flatteries swell a few fond hours
Into a false eternity; come, man,
Hyperbolizing nothing, know thy span;
Take thine own measure here; down, down, and bow
Before thyself in thine idea; thou
High emptiness! Contract thyself, and shrink
All thy wide circle to a point. O, sink,
Lower and lower still; till thy lean size
Call heaven to look on thee with narrow eyes;
Still less and lesser yet; till thou begin
To show a face, fit to confess thy kin,
Thy neighborhood to nothing.
Here, gallant ladies, this impartial glass,
Though you be painted, shows you your true face;

* In his Epistle of Eloisa to Abelard, Pope has introduced this very striking line without acknowledgement.

Those lips, though death-sealed, dare to give the lie
To the loud boasts of poor mortality.
Those curtained windows, this retired eye,
Outstares the lids of large-looked tyranny.
This posture is the brave one; this that lies
Thus low, stands up, methinks, thus, and defies
The world. All daring dust and ashes! only you
Of all interpreters read nature true.*

Crashaw has "A Hymn to the Name and Honor of the admirable Saint Teresa; a woman, for angelical height of speculation, for masculine courage of performance, more than a woman; who, while yet a child, outran maturity, and durst plot a martyrdom." It is followed by an "Apology for the preceding hymn, as having been written while the author was yet a Protestant." The opening is in Crashaw's bold and vigorous vein.

Love, thou art absolute sole Lord
Of life and death. To prove my word,
I make appeal to none of all
Those thy old soldiers, great and tall
Ripe men of martyrdom, who could reach down
With strong arm their triumphal crown;
Such as could with lusty breath
Speak loud into the face of death
Their great Lord's glorious name. To none
Of those whose spacious bosoms spread a throne
For Love at large to fill . . . . .
Behold Him take his private seat,
And make his mansion in the mild,
And gentle soul of a soft child.
Scarce had she learned to lisp the name
Of Martyr, yet she thinks it shame
Life should so long play with that breath,
Which spent, can buy so brave a death.
She never undertook to know
What death with love could have to do,
Yet, though she cannot tell you why,
Still she can love, and she can die.
By her example then we find,
Love knows no nonage, nor the mind.
'Tis strength of love, nor years, that can
Make up the martyr, or the man.
Since 'tis not to be had at home,
She'll travel for a martyrdom;
No home was her's, confesses she,
But where she may a martyr be.
She'll to the Moors, and try 'mong them
For this unvalued diadem.
She'll offer them her dearest breath,
With Christ's name in't, in change for death:
She'll bargain with them, and will give
Them God, and teach them how to live
In Him, or if they this deny,
For Him she'll teach them how to die.
So will she leave among them sown
Her Lord's blood, or at least her own.
Farewell, then, all the world, adieu!
Teresa is no more to you;
Farewell ye pleasures, sports, and joys,
Henceforth esteemed but worthless toys;
Farewell whatever dear may be,
Fond mother's arms or father's knee;
Farewell house and farewell home,
She's for the Moors and martyrdom.
O thou undaunted daughter of desires,
By all thy dower of light and holy fires;
By all the eagle in thee, all the dove;
By all thy lives and deaths of love;
By thy large draughts of intellectual day,
And by thy thirst of love, more large than they;
By all the Heaven thou hast in Him,
Fair sister of the seraphim;
By all of Him we have in thee
Leave nothing of myself in me;
Let me so read thy life, that I
Unto all life of mine may die.

In another place, he describes the saint as received into the society of the blessed.

There
Soon as thy spirit shall appear,
The Virgin mother's self shall come
And in her first rank make thee room,
Where 'midst her glorious family,
Immortal welcomes wait for thee.
What joy shall thrill thy soul, when she
Shall bend her blessed eyes on thee!
Angels, thy old friends, there shall greet thee,
Glad at their own home now to meet thee.
All thy good works that went before,
And waited for thee at the door,
Shall own thee there, and all in one
Shall weave a constellation
Of crowns, with which the King, thy spouse,
Shall build up thy triumphant brows.
All thy old woes shall now smile on thee,
And all thy pains sit bright upon thee.
And all thy sorrows here shall shine,
And all thy sufferings be divine;
Repentant tears shall turn to gems,
Repentant deeds to diadems.

The following apostrophe to the ancient faith is full of vigor and feeling.

Arise, immortal maid, Religion, rise!
Put on the glories that once blessed our eyes;

* Oh death, all-eloquent, you only prove
What dust we doat on, when 'tis man we love.
Pope.

e what thy beauty, not men's blots have made thee,
ich as, ere our dark sins to dust betrayed thee,
eaven let thee down new dressed, when thy bright
birth
ıot down like lightning to th' astonished earth;
rom off thy sullied forehead, wipe away
ull mists and melancholy clouds . . . . .
ird all thy glories on thee; then sit down,
pen thy book, fair Queen, and take thy crown;
e like thyself again, seat thee on high,
'here thou shalt rule all hearts, command each eye,
nd sway each thought, and fearlessly put on
he majesty that well beseems thy throne.
od's services no longer shall put on
stultishness for pure religion;
o longer shall our churches' altar-stones
ie scattered, like the burned and martyr-bones
f dead devotion; nor pale marbles weep
t their sad ruins; nor religion keep
er melancholy mansion in those cold
rns.—Like God's sanctuaries they looked of old:
ow seem they temples consecrate to none
r to a new god—Desolation.

THE POET'S MORNING RESOLUTION.

Fie for those mornings of my shame! when I
Lay folded up in sleep's captivity.
The Lord of light no more his wrath could hide,
But was full fain my drowsiness to chide,
And pointing to dull Morpheus, bade me take
My own Apollo, try if I can make
His Lethe be my Helicon; and see
If Morpheus have a muse to wait on me.
Hence 'tis my flagging fancy finds no wings;
No nimble rapture starts to heaven, and brings
Enthusiastic flames, such as can give
My genius nutriment; can make it live
Dressed in the glorious madness of a muse,
Whose feet can walk the starry way, and chuse
Her starry throne; whose holy hearts can warm
The grave, and hold forth an exalted arm
To lift me from my lazy urn, to climb
Upon the stooping shoulders of Old Time,
And trace Eternity . . . . .
Henceforth my wakeful lay shall knock
At th' oriental gate, and duly mock
The early lark's shrill orizons, to be
An anthem to the day's nativity.
Hence, thou faint God of sleep, forget that I
Was ever known to be thy votary.
No more my pillow shall thine altar be,
Nor will I offer any more to thee
Myself a melting sacrifice. I'm born
Again, a fresh child of the buxom morn,
Heir of the Sun's first beams. In mercy go,
And shake thy poppy over wakeful woe,
Sickness and sorrow, whose pale lids ne'er knew
Thy downy finger fall like silent dew
Upon their forehead; weigh upon their eyes,
Shut in their tears, shut out their miseries.

TRANSLATION OF THE HUNDRED AND SEVENTH PSALM.

Upon the banks of proud Euphrates' flood,
There we sat, and there we wept;
Our harps that now no music understood,
Nodding upon the willows slept,
While, unhappy captives, we,
Lovely Zion! thought on thee.

They that had torn us from our country's breast,
Would have a song, carved to their ears
In Hebrew numbers, then, O cruel jest!
When harps and hearts were drowned in tears;
"Come," they cried, "come sing and play
One of Zion's songs to day."

Sing? play? to whom shall we or sing or play,
If not, Jerusalem, to thee?
Ah, yes, Jerusalem, far sooner may
This hand forget the mastery
Of music's dainty touch, than we
The music of thy memory.

Which when I lose, O may at once my tongue
Be hush'd in silence, powerless and unstrung.
O Zion, thou alone shalt be the crown
Of all my hope and all my joy;
But Edom, cruel one! thy cry is "Down!
Down with proud Zion, all her hopes destroy!"
Thy deadly aim has been to thrust
Her ancient glories down to dust.

Dost laugh, proud Babel's daughter? Nay, laugh on,
Until thy ruin teach thee tears,
Tears like our own; laugh, till a 'venging throng
Of woes, too late, rouse all thy fears.
Laugh, till thy tender infants' blood
Shall bathe these stones, a purple flood.

ON PRESENTING A LADY WITH "THE FOLLOWING OF CHRIST."

Upon the gift I offer, Lady, look;
It is a little volume, but great book.
'Tis a choice handful, in whose compass small
Heaven is encamped, its royal host, and all,
To prove that true, which schoolmen used to tell,
That thousand angels in one point can dwell.
It is an armory of light,
Let constant use but keep it bright;
You'll find it yields
To holy hands and humble hearts,
More swords and shields,
Than sin hath snares, or hell hath darts.

Only be sure the heart be pure
That wields those weapons, and the eyes
That look thereon be wakeful and be wise,
So that the soul's blest Bridegroom, when he come,
Find not thy loitering heart from home,
  Leaving its chaste abode
  To gad abroad,
Where the world's children sport and play,
And keep the devil's holiday.

There is something more than prettiness in the following distich upon two plays of Ford.

Why into two one kindred subject part?
What is "Love's Sacrifice" but "The Broken Heart?"

Crashaw was also a votary of the Latin muse; from among several productions of h in that language, we select the following, wit a version of our own for want of a better.

AQUÆ IN VINUM VERSÆ. (*Joann.* ii.)

"Unde rubor vestris et non sua purpura lymphis,
  Quæ rosa mirantes tam nova mutat aquas?"
"Numen, convivæ, præsens agnoscite numen!
  Nympha pudica Deum vidit, et erubuit."

THE WATER TURNED INTO WINE.

"Whence glows the chrystal with a purple dye
Of roses, not its own; oh tell us why?"
"Guests, hail the present God! in awe be hushed;
The conscious nymph has seen her God, and
  blushed."

INTELLIGENCE.

FOREIGN.

Rome.—*Pope Clement VIII.*—A letter from Rome states that amongst the manuscripts in Prince de Doria's library in that city there have been found forty-seven autograph letters of King Henry IV, to Clement VIII (Hippolite Aldobrandini). They are speedily to be published.

France.—*The French government and the Archbishop of Paris.*—The following letter has been addressed to the archbishop of Paris, who signed the memorial to the king, of which a translation will be found in the letter of our Paris correspondent. It appeared in the *Moniteur* of the 11th inst.—"My Lord—You have addressed to the king a memorial concerted between yourself and four of your suffragans, who (as well as your lordship) have signed that document. In this memorial you, looking at the question of free instruction from *your* point of view, have attempted to throw blame generally on the educational establishments founded by the state, on the individuals who compose the entire body of instructors, and have indulged in offensive insinuations against one of the king's ministers. A journal has lent to this memorial the advantage of publicity. I have suspicion that the publication had your approval, but I am not the less bound to state to you that the king's government reproves the memorial itself that you have subscribed, because it is both inexpedient and contrary to the true spirit of the law of the 18th germinal of the year 10. This law, in its effect, forbids all sorts of deliberations in any unauthorized assembly of bishops. It would be strange, indeed, if such a prohibition could be suffered to be eluded by means of a correspondenc establishing the pre-concert and working the discus sion without the literal assembling together for suc purpose. I hope that no more will be necessar than to recall to your memory the principles lai down in the organic articles of the concordat, i order to ensure your abstaining for the future fro any attempt to evade them. Accept, my lord, the as surance of my deep respect.

N. Martin (du Nord), *Keeper of the Seals, Minister of Justice and Public Worship.*

We are assured that already many bishops hav given in their adhesion to the memorial of th bishops of the province of Paris. Many person have called on the archbishop of Paris in conse quence of the above letter.

Among the bishops whose conduct is found faul with by M. Martin (du Nord), is the bishop of Ver sailles, who has been promoted by the government since the memorial was presented to his majesty, t the archbishopric of Rouen.—*Siècle.*

The Education Question.—The Viscomte de Vil leneuve has laid on the table of the Chamber o Deputies petitions from 500 distinguished inhabit ants, proprietors, or electors of Armentières, La Bassée, and Quesnoy-sur-Deule, and sixteen com munes of the arrondissement of Lille, demanding liberty of teaching. M. de Staplande has also pre sented three petitions with the same prayer, from Bergues, Lermesecte and Doulieu, signed by a great number of electors and local notabilities.—*Tablet.*

Verviers.—They write from Verviers that his lordship the bishop has just experienced the conso-

ion of reconciling to the Church sixteen Protest-ts at one time in the parish of Meisse, situated o leagues from the episcopal city. It was at the se of a retreat preached by apostolic men during e month of January, that these separated brethren turned into the bosom of Catholicism. The grace God alone acted on their hearts, for not one word controversy was uttered from that pulpit.—*ivers.*

Spain.—They write from Madrid, Feb. 24.—Already we receive reparations for the scandals ven to the Church by the violence and usurpations the civil power. In consequence of an address the Queen, of the Council of ministers, remarka-e for its religious tendency, an Ecclesiastical ourt called the "*Rote*," has been restored to full wer. We are also assured that the prelates who ve lately received orders to return to their re-ective dioceses are, by the desire of the Queen, present themselves before her Majesty, in order receive from her own mouth the words of conso-tion. What renders this worthy of credence is, at the Queen and her Government give unceasing oofs of their desire to renew the relation with the oly See, which has been so unhappily interrupted. is also said, that the Queen intends to address an tograph to the Holy Father, and that M. Muñoz Maldonado will be the envoy of this letter. He ill also be charged to represent to his Holiness the ate of the Church of Spain, and its great need of s full consideration and paternal benevolence."—*nivers.*

Those bishops who have been recalled to their ioceses, express their most profound gratitude in eir addresses to the Queen. The Bishop of Cala-orra announces that he will pass through Madrid regaining his episcopal city. The Archbishop f Santiago writes to the Minister of Grace and ustice:—"Years of suffering and infirmity have greatly injured my health, that it is with diffi-ulty I can undertake a journey by land to San-ago; nevertheless I will make the effort, and with e aid of our Lord I shall soon approach with pro-ound respect to the foot of the throne, where I all have the honor of kissing the hand of her Majesty, and of assuring her of my gratitude, my delity and devotedness to the Catholic Queen—rand-daughter of St. Ferdinand. In the mean-me your Excellency will present to the Queen my cknowledgments of all her goodness, and that very power given me shall be exerted to obtain or her respect, fidelity, and obedience—for the reater glory of God, the good of the state, and the onor of the Councillors who surround her." This etter is dated Medinasidonia, February 28, 1844.—*El Catolico.*

The Religious of all the convents in Valencia ave addressed a supplication to Queen Christina for her influence in procuring them the restoration of the property torn from them by the late revolutions. They declare that the small pension granted by the State has been withheld during the last five years. Queen Christina, on passing through Barcelona, directed the restoration, with all ceremony to the celebrated sanctuary of Mount Serrat, of the image of the Virgin, which had been removed thence.

Irun.—On the 18th, the Bishop of this diocese, Mgr. Andriani, reached Irun, where he was received by the authorities and the clergy with all the honors due to his dignity; he first repaired to the church to give thanks to the Almighty for the termination of his exile. On St. Joseph's Day, a festival of solemn observance in Spain, his lordship officiated pontifically, and departed for Hernani, where he would remain that night, and passing through Tolosa, reach Pampeluna on the 22d. The Brigadier Barenechea, Commandant-General of the Province of Guipuzcoa, an old friend of the venerable prelate, met his lordship at Irun, and all the clergy of the country flocked round their bishop to offer him their homage, and to express the delight they experienced in his return to his diocese.

The Catholic Church in Africa.—Twenty-two Trappists, coming from Aiguebelles, embarked on the 19th at Toulon, for Africa. They will join the eighteen Trappists who are already in Algiers.—*Univers.*

Australia.—We have the *Weekly Register*, of Sydney, to Oct. 28. Harry and Melville, two aborigines, were executed at East Maitland, for the murder of Michael Keoghue, at Stanhope, near Glendon: the murdered man was a Catholic. Our file of the *Australasian Chronicle*, by this arrival, comes down only to the 19th of August. It then became extinct, but a newly-established paper, called the *Morning Chronicle*, of Sydney, which rises out of its ruins, has also reached us. Its first number is of the 7th October, and it comes down to November 4. On the 3d of that month the Vicar-General and the Catholic clergy examined the scholars at the schools of the Christian Brothers, and rewarded the meritorious with medals, &c. The examination was honorable both to teachers and pupils. The bells of St. Patrick's and the tower were rapidly being raised and would undoubtedly be ready by Christmas.—*Tablet.*

India.—We have the *Madras Examiner* (an enlarged sheet) to the 22d of January; the *Bombay, British India, and Gentleman's Gazette* to the 29th of January; and the *Overland Calcutta Star* to the 20th January, but these papers contain no Catholic news. We have also the *Bengal Cutholic Herald* to the 20th of January. We have much pleasure (says that paper) in announcing the following items of intelligence from Bellary, where the apos-

tolic labors of the Rev. Mr. Doyle continue to have a most peculiar blessing from the Lord of the vineyard. "Almost all the Catholics of the gallant 63d have been at the Holy Communion. We had about ninety-three communicants the Sunday before Christmas, about one hundred on Christmas Day, and the same number on the following Sunday and New Year's Day. Four Protestants joined us during the months of November and December last. Two of them have been received into the Church, and two are under instruction."

Bengal Vicariate.—During the last week a young man, a native of England, and a Protestant of the Established Church, applied to be received into the Catholic Communion.

China, Siam, &c.—On the 26th of December, 1843, six priests of the congregation of foreign missions left Paris for Nantes, where they embarked on the 4th of January last in a bark bound for Penang, in the strait of Malacca. These missionaries are M.M. Pellerin, Le Grand, Dastugue, Manduit, La Crompe and Plaisant. The three first are for the mission of Malaisia, which is a dismemberment of the Apostolic Vicariate of Siam, which has been recently formed into two, by the holy See. Three other priests left Paris on the 6th of February, 1844, for Brest, to embark there in the steam ship Archimedes, which conveys to China some members of the embassy. These missionaries are M.M. Daveluy, Chaveau, Lucon and Thivet. They will not learn their destination until they arrive at Macao.—*Univers.*

Holland.—Mgr. J. Groof, who has been for ten years Apostolic Prefect of Surinam, where he obtained the greatest success, especially among the leprous infected with the incurable malady of that country, has lately been consecrated Bishop of Canea, *in partibus Infidelium,* in the church of St. Peter, at Leyden, by Mgr. de Wykerslooth, Bishop of Curium, assisted by Mgr. de Paredis and Mgr. de Zwyen. The new prelate, who is about to embark for the East Indies as Missionary-Apostolic in Batavia, has been summoned to Rome, and is now at Paris, on his way to the Eternal City.

England.—*Conversion of Scott Murray, Esq. M. P., for Bucks, to the Roman Catholic faith.*—A sensation has been produced in the university by letters received among the tractarians from Rome, with information that Scott Murray, Esq., B. A. of Christ church, has just conformed in that capital to the Romish faith. This conversion is stated in the university to be the eighteenth from among Mr. Newman's disciples which has taken place since 1841. Other conversions are spoken of.—*Globe.*

(Among these rumor mentions a nobleman and some persons of distinction.—Ed. Tablet.)

English Catholics' Address to the Queen.—This address which was agreed to at the great meeting of Catholics, held in Freemasons' Hall, on the 7t ult., on the subject of the exclusion of Catholic from juries in Ireland, was presented to her majes ty, at the levee, on Wednesday last, by Lord Ca moys. It measured five hundred and eighty-eigh feet in length, and had about fifty thousand signa tures attached.—*Ibid.*

Ireland.—*Drumcondra.*—A learned and pious priest of the diocese of Meath has bequeathed 200 to the new Catholic college of Allhallows.

Kells.—A new convent was opened here some days ago by the zealous and pious pastor, Mr McEvoy. The Right Rev. the Bishop was pre vented from attending.

Dublin.—The elegant new church of St. Nicho las, in Francis-street, was crowded, on Tuesday with the friends of 1,997 children and adults, t whom the Right Rev. the Archbishop administered the rite of Confirmation.

Controversial Lectures.—Many Protestants hav attended the lectures of Father T. Maguire, wh last week discoursed on the impiety of swearin against the truly Catholic doctrine of the invoca tion of Saints. He has challenged Trinity colleg to defend their class book on this point.

Devotions in Honor of St. Patrick.—The Rev. Dr O'Connell, P.P. of SS. Michael and John's Church 5, Exchange-street, Dublin, commenced a cours of practical instructions and devotions on Monday evening last, as a preparation for the feast of St Patrick on Sunday next. On that occasion th members of the temperance society will approac the holy communion. There will be a solem high mass, sermon, benediction of the most hol sacrament, and a grand *Te Deum.*

The Very Rev. Dr. Kirwan.—The lectures of thi eminent and eloquent preacher in St. Michan' church, North Anne-street, continue to be attended by large and respectable auditories. During th last week his introductory discourses on the thirty nine articles created much interest. The stealthy introduction of Protestantism into England—th book of Henry VIII against the innovations of Lu ther—the embassy to Rome—the bull of Leo X—the feeble reign of Edward VI—the celebrated convocation assembled by act of Parliament in the reign of Elizabeth, whence the thirty-nine articles took their origin, contrasted with the present posture of the English church, were strongly and eloquently put forward. On to-morrow evening Dr K. proceeds to show how those famous articles clash with each other.

Another Conversion at Loughrea.—There was another interesting ceremony performed in the Catholic church at Loughrea, on Saturday last, the 2d instant, after the nine o'clock mass, when Mrs. Harriet Farrell abjured Protestantism, and was received a new member of the true church of Christ.

y the Rev. J. H. Whelan, C.C., he having ob-ined the power and authority for that purpose om the venerated bishop, the Right Rev. Dr. oen.—*Freeman.*

CANADA.—*Sisters of charity.*—On the 28th of Iarch, the establishment at Montreal for aged and ıfirm women, hitherto under the direction of the *ıdies of Providence*, a pious association of secular ersons, was solemnly placed under the charge of ıe sisters of charity or servants of the poor. Seven ıdies made their profession in the chapel of the in-itution, and at the hands of the bishop of Montreal, evoting themselves to the service of their neighbor, ccording to the rule of St. Vincent of Paul.—*Melanges Religieux.*

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*St. Patrick's Church, Baltimore.*—We have learned with plea-ure, that the congregation of this church have ransferred the title of the property to the Most Rev. rchbishop; an example which, if followed in ther parts of the country, would contribute much to he security of peace and the prosperity of religion. The transfer of St. Patrick's was not occasioned by ny difficulties arising from the government of the rustees, but simply from the conviction that the in-erests of the church would be better consulted un-er the operation of a different system. We are appy to state that the gentlemen, who from the rigin of St. Patrick's congregation were charged vith the temporalities of the church, were mostly istinguished by a truly Catholic spirit, equal-y creditable to themselves and conducive to he success of their official duties. How striking he contrast between this state of things and that vhich is exhibited by the schismatical wardens of t. Louis' cathedral, at New Orleans!

It may be well to state here, for the information f those who misunderstand the nature of the ten-re by which the chief pastor of a diocess in this ountry holds ecclesiastical property, that the right s merely one of trust, and consequently that the ishop never possesses any legal power to alienate church or other property from the religious uses o which it has been destined. Hence it is plain hat the interests of the people are perfectly secured y this arrangement, and that their spiritual wel-are is much better consulted, the various evils rowing out of a conflict between the temporal and piritual government, being at once obviated. The xperience of the trustee system in this country has hown that the evils of which we speak are numer-us, and in some cases formidable, tending to the tter extinction of religious faith in certain instances, nd in others exciting and fomenting those disorders vhich are subversive of Christian union and peace. The present opposition of the wardens in New Or-leans to the bishop of the diocess, sufficiently proves to what an extent these disorders may be carried.

The church of St. Patrick's above mentioned having been freed from all pecuniary embarrassment by the zeal of its indefatigable pastor, will be consecrated by the Most Rev. Archbishop Eccleston, on Sunday, the 5th inst. The Very Rev. James Ryder, provincial of the society of Jesus in the province of Maryland, will preach on the occasion. A spiritual retreat for the laity was commenced in the same church on Sunday, the 28th of April, and will terminate on the 5th of May. It is conducted by the Rev. J. McElroy.

DIOCESS OF PHILADELPHIA.—*Ordination.*—On Holy Thursday, *extra Missarum solemnia*, the bishop gave tonsure and minor orders to James Forbes, John McMenamin, and Hugh McLaughlin. On Easter Sunday, James Forbes was promoted to subdeaconship. Hugh Lane and Hugh Brady to deaconship, at high mass in the Cathedral.—*Cath. Her.*

DIOCESS OF NEW YORK.—*New Church.*—The materials for a large Catholic church are now being delivered on Batavia street, near Union (Buffalo). The edifice is to be eighty feet wide by one hundred and eighty-two feet long, with a school house and parsonage connected therewith, forty by eighty feet long. The title of it will be vested in Bishop Hughes, the officiating head of the church in that diocess. The land has been gratuitously given by Mr. James Milnor.—*Buffalo Com. Adv.*

Ordination.—On Friday, the 12th inst., at St. John's chapel, Rose Hill college, from the hands of the Rt. Rev. Bishop of New York, Mr. William C. McClellan received the tonsure, and together with Messrs. Michael Curran, Michael Riordan, and John Hackett, received minor orders and the subdeaconship. On Saturday the same gentlemen received the deaconship, and on Sunday (Low Sunday) were elevated to the priesthood.—*New York Freeman's Journal.*

DIOCESS OF HARTFORD.—Bishop Tyler has arrived in Hartford, and entered upon his episcopal labors.—*B. Pilot.*

DIOCESS OF PITTSBURG.—*Spiritual Retreat.*—We are happy to be able to announce, that a spiritual retreat for the clergy of the diocess of Pittsburg, will begin on Sunday, the 19th of May, which will be conducted by the Rev. J. McElroy, S. J.

On Sunday, the 26th of May, the same Reverend gentleman will commence a course of spiritual exercises for the laity in St. Paul's Church, in this city.—*Pittsburg Catholic.*

Religious Profession.—On Thursday last, at nine o'clock, in St. Paul's cathedral Miss Frances Strange (sister Mary Aloysia,) was admitted a professed sister into the order of Sisters of Mercy, and Miss Eliza Jane Tiernan (sister Mary Xavier) received the white veil in the same order.—*Ibid.*

Diocess of Cincinnati.—*Young ladies Academy of the sisters of Notre Dame, Cincinnati.*—This institution is situated on Sixth street, between Sycamore and Broadway, and cannot fail to arrest the attention of the passers by. We learn that a new building is to be erected, west of the main building, during the year, if possible, to be eighty feet by thirty, to contain four school rooms on the first floor, and a chapel above. When this is completed the institution and the grounds will make quite an imposing appearance. We have a wood cut representation of what they are to be before us. The academy of the sisters of Notre Dame will be an ornament to the city.

There are in the departments of the academy three hundred young ladies—thirty boarders, one hundred day scholars, one hundred free scholars. This is a large number of pupils, and shows the confidence felt in it, and of those who control it, by its friends.—*Cin. Gaz.*

Diocess of St. Louis.—On the 1st of March a new Catholic church was commenced by the Fathers of the Society of Jesus, on the corner of 11th and Biddle streets, destined for the German Catholics in the western and northern part of the city. The church's dimensions are one hundred and seven feet long by sixty wide. It is a beautiful and elevated spot, measuring one hundred and fifty feet by one hundred, being a donation of Mrs. Ann Biddle of this city for that purpose. The ceremony of blessing the corner stone will take place this month.

On the 7th of March a new Catholic female orphan asylum, under the charge of the Sisters of Charity, was commenced on the corner of 10th and Biddle streets. The lot, measuring one hundred and twenty-five by two hundred and forty feet, is the donation of Mrs. Ann Biddle of this city, who has, moreover, given three thousand dollars towards the erection of the asylum. The main building will be three stories high, seventy feet front by forty-five deep.

On the 17th of March, the Rt. Rev. Bishop Kenrick laid the corner stone of a church in Soulard's addition to St. Louis. The edifice will be cruciform; in length, including the portico, one hundred and fifty feet; breadth in the nave, sixty feet, in the transepts, eighty. The well selected location, and the truly classic proportions of the plan, drawn by Barnet & Co. will make this building an ornament to the city, whilst affording the consolations of religion to a numerous population, who now are almost suffocated in the crowded temporary chapel in which they worship.—*Cath. Cabinet, April.*

Diocess of New Orleans.—*Diocesan Synod.* We learn from the *Propagateur Catholique* that the clergy of this diocess were to assemble in synod, on the 21st of April, under the presidency of the bishop, who was to open its sessions by the celebration of a pontifical high mass in the church adjoining the episcopal residence.

New church.—The Rt. Rev. Dr. Blanc dedicated on the 14th of April, the church recently erected in the city of Lafayette, for the accommodation of the German Catholics.—*Ibid.*

Trustees of St. Louis' cathedral.—We announced in our last number that these gentlemen had been foiled in their proceedings before the civil tribunal in New Orleans. In consequence of this failure they addressed a petition to the legislature, requesting the enactment of laws which, in restricting the religious liberty guaranteed by the constitution of our country, would enable them to obtain some little satisfaction against the firm and noble conduct of Dr. Blanc. But they failed also in this expedient, not, however, without having resorted to every possible means of insuring the success of their blind nefarious and persecuting designs. One of these means was to solicit the co-operation of the different Catholic parishes in Louisiana, in petitioning the legislature, and all the friends of religion and good order will rejoice to learn, that the proposition was spurned by most of the Catholic population with a spirit which reflects honor upon them and must afford much consolation to their chief pastor. We regret that our limited space will not permit us to publish the answer of the wardens of Natchitoches. It is equally dignified and orthodox in its tone.

Diocess of Charleston.—We copy from the U. S. Catholic Miscellany the *Pastoral Letter*, which Dr. Reynolds, bishop of Charleston, recently addressed to the clergy and laity of his charge. While it is an earnest of the blessings which his wise and zealous administration will secure to those who live under his episcopal jurisdiction, it will be read with interest and profit by the Catholic community at large.

Ignatius Aloysius Reynolds, *by the grace of God, and the appointment of the holy see, bishop of Charleston, to the clergy and laity of his diocess:*

Grace to you and peace from God our Father, and from the Lord Jesus Christ.

Venerable brethren of the clergy, and dearly beloved of the laity.

The mysterious providence of God has sent us among you as your bishop to watch over and govern you "as being to render account of your souls." (Heb. xiii, 17.) It were difficult to express the feelings and thoughts that fill and even overwhelm our heart and mind on this occasion. We had many sacrifices to make in accepting the awful duties of the episcopacy: nor was it one of the least to give up our own judgment, and suffer ourselves to be guided and directed by others in an affair so important to us and to you. And surely we had never obtained our consent to assume the mitre if faith did not teach us that the Saviour of men is pleased to choose

the foolish things of this world, that he may confound the wise, and the weak things that he may confound the strong, and the things that are not that he may bring to nought the things that are: that no flesh may glory in his sight. For Christ Jesus is made unto us *wisdom*, and justice, and sanctification, and redemption." (1 Cor. i, 27.) And yet it is only with fear and trembling that we appear among you, clothed in the full vesture of the priesthood, and holding the staff of pastoral authority. Our hope is in him who enlightens the blind, strengthens the weak, heals the infirm, and raises even the dead to life. And, Oh! how consoling it is, in the sorrows and doubts of our pilgrimage here, "to cast our care upon the Lord"—to feel and cherish the sense of our nothingness,—of our entire dependence upon God; and, in the human loneliness of our sorrows and anxieties, to throw ourselves upon the bosom of divine love—to seek comfort, strength, and light in the eternal and infinitely merciful Being from whom we received existence, and in whom alone we can find repose. Divine faith! how inestimable thy gifts! how cheering thy heavenly influence! Thy light is upon every path, and thy comfort to every state and condition of life: the rich and the poor, the learned and the unlearned, the great and the small, the master and the slave, the priest and the layman, are alike taught, guided and cheered by thee.

Venerable brethren of the clergy, our partners in the holy ministry: *we*, above all others, should "live and walk by faith" "and not by sight." (2 Cor. v, 7.) For, "if in this life only we have hope, we are of all men the most miserable;" but having the spirit, and being guided by the light of faith, we shall endure all things for the sake of those purchased by the blood of Christ, and entrusted to our care. "For this cause we faint not," knowing "that that which is at present momentary and light of our tribulation worketh for us an eternal weight of glory." "While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. v, 17, 18.) "Wherefore, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our confession, Jesus, who is faithful to him, who made him." (Heb. iii, 1, 2.) Be ye also faithful to him who hath called you, and sanctified you, and anointed you priests of the Most High, and angels of the testament of his love. To you, according to your degree in the holy priesthood, God has given "the ministry of reconciliation." "For Christ you are ambassadors, God, as it were, exhorting by you." "Giving then no offence to any man, that your ministry be not blamed," but having peace with all as far as in you lies, exhibit yourselves in all things "as the ministers of God in much patience and tribulation, in necessities, in distresses, . . in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report." (2 Cor. vi, 4.) Labor as good soldiers of Christ Jesus. "No man, being a soldier to God, entangleth himself with secular business; that he may please him to whom he has engaged himself." (2 Tim. ii, 4.) For *you* know, brethren, that all that is in the world "is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life." (1 John ii, 16.) But *you* are not of this world, for Christ hath chosen you from the world, "and appointed you that you should go, and should bring forth fruit, and that your fruit should remain." (1 John xv, 16.) Fly, therefore, O men of God! worldly desires "which war against the soul," "and pursue justice, godliness, faith, charity, patience, mildness." (1 Tim. vi, 11.) "Preach the word, be instant in season and out of season, reprove, entreat, rebuke in all patience and doctrine." . . . . "Be vigilant, labor in all things to fulfil your ministry." (2 Tim. iv, 2.) "Feed the flock of God which is among you, taking care of it, not by restraint, but willingly according to God;" "and when the Prince of pastors shall appear you shall receive a never fading crown of glory." (1 Peter v, 24.) Brethren, "pray for us; for we trust we have a good conscience, being willing to behave ourselves well in all things." . . and may the God of peace, "who brought again from the dead the great Pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, fit you in all goodness, that you may do his will: doing in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever." (Heb. xiii, 18, &c.) "And *we* beseech you, brethren, that you receive this word of consolation, for we have written to you in few words;" for we hope soon to see you, "that we may impart unto you some spiritual grace to strengthen you; that is to say, that we may be comforted together in you by that faith which is common" to us.

And what shall we say to you, chaste virgins of Christ—daughters of the pure and saintly Ursula—and to you handmaids of charity, angels of heaven to the afflicted of earth. Happy, thrice happy your lot! Secluded from the dangers, vanities and defilements of the world, sanctified and consecrated to God, you commence even here, in the sweet and quiet shade of your own retired altars, the holy canticle of praise and love which you will chant eternally in the heavens—"following the Lamb, whithersoever he goeth;"—a canticle which none others may sing, save those, "in whose mouth no lie is found," and "who are without spot before the

throne" of God. (Rev. xiv, 4, 5.) To you we forbear exhortation: for surely *you* will not suffer "the serpent that seduced Eve by his subtility," to glide into the Eden of your innocence and your happiness, invade the privileges of your holy state,—sully with slightest stain, the white robes of your consecration, or *even tempt* you to fall from the simplicity that is in Christ." (2 Cor. xi, 3.) Yours is the pleasing task to cultivate the mind and heart of female youth and rear the young daughters of the south to science and refinement—to virtues as bright as our vernal skies—and manners as bland as our evening breeze. Or yours is the still happier lot to cherish the orphan with a mother's love, smooth the pillow of affliction with more than woman's kindness, and bathe the fevered brow with the gentle hand of "the sister of charity;"—prayer for us and for a sinful world being your repose, and sanctifying the hours that intervene.

Dearly beloved of the laity: to you too it is meet that we should address a word of exhortation, and "begin by putting you in remembrance of those things," which you often hear from the faithful pastors that share our ministry, and which you have learned from our illustrious, venerated, ever-to-be-remembered and ever-lamented predecessor. Though unworthy, we succeed to his ministry and his authority among you. Oh! that when he ascended to his rest, the mantle of his virtues and the gift of his eloquence had fallen upon us. Then, indeed, we had appeared among you with more confidence, and with more cheering hopes of cultivating with success, and gathering fruits more abundant each successive year, from the vineyard which he planted with his hand, and watered with the sweat of his labor and the tears of his love. Yet in the humble consciousness of our infirmity and unworthiness, our holy faith speaks words of consolation to us and to you:—"What is Paul, and what Apollo? The ministers of Him whom ye have believed; and to every one, as God hath given:" . . neither he that planteth, is any thing, nor he that watereth; but God, that giveth the increase. Now, he that planteth, and he that watereth, *are one;* and every man shall receive his reward, according to his own labor; for *we* are God's co-adjutors; *you* are God's husbandry." (1 Cor. iii, 4, 5, 8, 9.) Brethren, could he, whose name is in benediction among you, resume the body, that slumbers in dust beneath the vault of our humble sanctuary; with what heavenly eloquence would he press upon your minds and hearts, the saving and eternal truths which he taught you in his mortal life! And ere he sank again into the slumbers of the tomb, his last words to you would be: "My dearly beloved, my children in God, my joy, and my crown, stand fast in the Lord;" and "obey your prelates and be subject to them; for they watch as being to render an account of your souls; that they may do this with joy, and not with grief." (Phil. iv. 1 Heb. xiii, 17.) And, does not his spirit, which in heaven still watches over you, and prays for you, seem even now, to stoop from the seats of glory, and whisper to your ears this apostolic precept!

Removed to the invisible world, his charity for you faileth not. He is still your prelate, holding communion in spirit with your spirits, teaching and exhorting by *us*—and Christ by both, and God by Christ, in whom all are united and made but one—by whom all live, and in whom all are restored; for it is "Jesus Christ yesterday and to-day and the same for ever:" in Him is the fullness of the Godhead—in Him, the plenitude of the priesthood, the holy and unfailing bond, that unites Peter with Gregory, and each prelate with his predecessor—the visible with the invisible, the temporal with the eternal. "Let no man, therefore, glory in men. For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours: and you are Christ's, and Christ is God's." (1 Cor. iii, 21, 22, 23.) Receive us, then, brethren, as continuing the ministry of him, whom you loved and venerated; and, by your zeal in pursuing that which is good, give proof, that you still love and venerate him, and that you are still his children in Christ. Therefore, brethren, "we pray and beseech you in the Lord Jesus, that as you have received of (him) how you ought to walk, and to please God, so also, you would walk, that you may abound the more; for you know the precepts which (he) gave you" . . . . that this is the will of God—your sanctification (1 Thes. iv, 1, &c.) and unto this you are called. "You are the temple of the Holy Ghost, who is in you," (if, indeed you belong to Christ,) "whom you have from God, and you are not your own: for you are bought with a great price:"—"glorify and bear God in your body." (1 Cor. vi, 19, 20.) "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare *His* virtues, who hath called you out of darkness, into his marvellous light."

Therefore, "dearly beloved, *we* beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul; having your conversation good before" (all men), "that they may, by the good works, which they shall behold in you, glorify God;" "for so is the will of God, that, by doing good, you may put to silence the ignorance of foolish men." (1. Pet. ii, 9, 11, 12, 15.) "Walk circumspectly, for the days are evil." "Be ye blameless and sincere children of God, without reproof. Walk as children of the light . . . . in all goodness and justice and truth, proving what is well pleasing to God:" "giving

ks always for all things, in the name of our
l Jesus Christ, to God and the Father." "Let
nen be subject to their husbands, as to the Lord;"
sbands love your wives, as Christ loved the
rch:" "children, obey your parents, in the
l:"—"and you, fathers, provoke not your chil-
ı to anger; but bring them up in the discipline
correction of the Lord." "Servants obey your
ters:" "not serving to the eye, but as the ser-
s of Christ, doing the will of God, from the
t;" and you, masters, do the same things to
n, ... knowing that the Lord both of them
you is in heaven, and there is no respect of
ons with him. Finally, brethren, be strength-
l in the Lord, and in the might of his power.
e unto you the armor of God, that you may be
to resist in the evil day, and stand in all things,
ect, ... by all prayer and supplication for
he saints,—and for us," "that speech may be
n us to make known the mystery of the gos-
" (Ephes. v, vi.) to know and preach among
, only Christ, and him crucified.
nd, now, "I bow my knees to the Father of
Lord Jesus Christ, of whom all paternity in
ven and earth, is named, that he would grant
, according to the riches of his glory, to be
ngthened by his spirit, with might unto the in-
d man: that Christ may dwell by faith in your
ts, that being rooted and founded in charity,
may be able to comprehend, with all the saints,
what is the breadth, and length, and height, and depth; to know, also the charity of Christ, which surpasseth all knowledge, that you may be *filled unto all the fulness of God.*—Now, to Him, who is able to do all things, more abundantly, than we desire or understand, ... to Him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen." (Ephes. iii, 14, &c.)

Given at Charleston, Easter-Monday, the 8th day of April, and year of our Lord, 1844.

† Ignatius Aloysius, *Bp. of Charleston.*

Shameful.—The Indiana Sentinel says: That public opinion is now decidedly in favor of the much injured Catholic priest, who was lately convicted at Evansville, and sentenced to the penitentiary for five years, for an alleged rape, sworn upon him by a dissolute and abandoned woman, through hatred. The Sentinel thinks it highly probable that he will shortly be pardoned by the Executive, which ought to be done forthwith, for all are now, to a man, convinced of his innocence. We consider that he has been treated most shamefully, and are borne out in our opinion by almost all that have known him for years.—*Catholic Advocate.*

Sins of Omission.—Our good friend of the *Catholic Herald*, seems to be deeply impressed with the gravity of this *periodical* species of sin. We are sure that his next door neighbor to the west will admit the truth of his excellent remarks. Bad habits contracted in youth are difficult to be laid aside.

NOTICES OF BOOKS.

Sunday School Prayer-book: consisting of the Holy Mass, Vespers for Sundays, Vespers and Complin of the B. Virgin, &c.; with other prayers and devotions. Philadelphia: Wm. J. Cuningham. 32mo. pp. 126.

he collection of devotions here presented to the lic, is well adapted to its object, being intended he use of the younger portion of the commu-. For this purpose it contains the principal otions which Catholic children have to perform, in general the prayers are suited to their capa-. We think however, that *the Child's Prayer Love*, at the end of the book, forms a striking eption to this remark. It is written in a too ated and figurative style for the comprehension hildren. On page 98, we have noticed an unnmatical expression, no doubt the effect of inadency, *invoke the assistance of God that you might nine well your conscience.* We believe also that expression, *wiped off*, on p. 116 is incorrect. h the exception of these few inaccuracies, we are much pleased with the little volume before us, and recommend it as a very useful companion of young persons to the Sunday School.

Woman's Worth; or Hints to raise the female character. First American, from the last English edition, with a recommendatory notice by Emily Marshall, New York: D. Appleton & Co. 18mo. pp. 180.

We looked through this handsome volume with pleasure, finding little that appeared to us objectionable, and much that may be a source of profit to those for whom it is intended. The object of the author has been to show the vast influence which the fair sex are capable of exerting upon society, and the very important obligations that devolve upon them in the various relations of life; and it may be said that he has clearly established, in a forcible and agreeable train of reasoning, the necessity of an intellectual and religious culture among women, in order to fit them for usefulness

in the world. Speaking of education the writer alludes to the middle ages (pp. 13, 14), in language which we cannot but reprobate, as opposed to historical truth, and p. 76, he erroneously intimates that from the Bible alone do we gather our relations with God; but with these exceptions, the work contains many excellent lessons on education, dress, the choice of society, the value and employment of time, and other interesting subjects.

The author very justly complains, in the following terms of the narrow views which actuate most Protestant institutions in the education of females:

"The instruction which is afforded at most schools has little to do with preparing for the time to come; and so long as our daughters are taught what are called the accomplishments, we seem perfectly satisfied; as if all that were needful was that they should shine as belles at the party or the dance? To give them a smattering of French, and learn *(teach?)* them to catch the Italian accent and be a proficient on some instrument of music—to which may be added drawing and fancy needlework and embroidery, is the aim and end of teaching. But should such things be? Was it only for pursuits like these that God gave to woman a rational and immortal soul?"

To the evils complained of in these remarks, the genius of Catholicity has applied an effectual remedy in those admirable establishments which are conducted by religious ladies, professionally devoted to the service of God and the instruction of youth. If our author had been a little better informed on this topic, he would have acknowledged that even in those times which he supposes to have been in a great degree shut out from the blessings of knowledge, the Catholic church had amply provided for the instruction of young persons, particularly in those matters which regard their moral and religious obligations.

Among the numerous portions of the work which may be read with equal pleasure and benefit, is the chapter on books. "How numerous," says the writer, "are the works of an infidel character! how much more numerous those of an immoral! What a host of romances, and tales, and poems, which, though they may not fall under the denomination of either, work no other effect upon the mind than to fill it with fancies and follies! giving unreal notions of the world, and unfitting us for the duties of life, by bringing the mind to contemplate a state of things which never existed save in the imagination of the writers, and giving an oblique view of men and women, because teaching characters to be studied, the counterparts of whom never dwelt upon our globe.

"If a book is offered to any which in their conscience they cannot approve, let it be set aside as unworthy of perusal—never let the cleverness of a work be an apology for infidelity, nor the most rapturous and highly-wrought poetry serve to mask immorality. If a book contain sentences which could not with propriety be read aloud, it should be abstained from being read at all. That which, to mention would call a blush to the cheek, is not fit to be read in secret. . . . .

"The like may be said of a certain class of novels and works of fiction. Romances which exalt men of immorality into heroes—which make the thief the murderer and the seducer subjects for admiration, and almost imitation, through the falseness of the coloring, should be thrown aside with abhorrence. Books such as these should be carefully shunned; their tendency must be injurious—they give unreal notions of right and wrong, and smooth down the repulsiveness of vice—they make men to be admired who should be treated with abhorrence just because they may have a blind courage, and reckless of life, do deeds of daring and wonder.

"If poetry must be read, the choice should fall on the lays of the noble bards who have swept the harp-string to the adorning of virtue, and not to those who have ministered to vice. If words of fiction must enliven the dull hour, let those be selected which have good men for their subject, and virtue for their aim and end—not those which make heroes of men who have disgraced humanity by their crimes.

"A well-filled library is generally the sign of a well-stored mind, and the owner of a good library is almost instinctively treated as a woman of knowledge and talent. But who could form a friendship with a woman whose whole stock of knowledge is gathered from the romance, the tale, and the love-sonnet? Oh! miserable must be the man who has such a woman as his partner for life! He is married, yet without a companion—has a wife, but is destitute of a friend; for her mind is occupied only with frivolous things. Without knowledge of her duties—or, knowing them, quite ignorant as to how they are to be performed;—ignorant of what life is, because her whole time has been spent in reading books which picture an unreal state of things;—looking for homage such as her favorite heroes always paid to the female sex, and expecting that life would pass away in a state of dreamy happiness;—her whole time is spent in dress, or in listlessly perusing the works of her favorite authors. Alas for her husband!—of all solitudes, his is the most solitary: there is no point upon which they can dwell together, and he feels that though his evenings be spent with his wife, he is still alone."

The Protestant's Trial in controverted points of faith, by the written word of God. Philadelphia: M. Fithian. 18mo. pp. 208.

This is a very neatly printed volume, and one

ich is calculated to be extensively beneficial in parting a correct knowledge of Christianity. It very justly observed by the writer of the introction to this little work, that the prejudice existamong our dissenting brethren, "that each one to come to the knowledge of revealed truth by personal study of the scriptures, is in opposition the divine economy, which has ordained the mmunication of truth by the teaching of the nistry." But the goodness of God has innurable ways of conveying light and grace to the ul of man; and while he calls one at the moment the evening sacrifice, another in the silent hour prayer, a third is enlightened by the reading of sacred volume, like the officer of the Ethiopian een, whom Philip the deacon met on the road to za. But to be benefitted by the holy scriptures, y should be consulted with an unbiassed mind l with a sincere desire of truth. It is not sursing that Protestants, in general, should believe at is opposed to the inspired text; because they m their religion not from the reading of the sad page, but from the ideas and principles imed before they enter upon the examination of the le. Its authority may therefore always be urged ainst them, as a witness which they acknowledge, t whose testimony they have refused to hear. on certain points of revealed truth the letter of piration is not so explicit as on others, that of omission to the pastors of the church, as the representatives of Christ, is sufficient to cover the whole ground of controversial discussion, and is manifestly inculcated by the sacred writers. But the author of the work before us has collected under thirty-three different heads, the various points contested by the Protestant sects, and exhibits the scriptural argument that may be advanced in favor of these tenets. The preface contains a valuable exposition of the sentiments with which the testimony of the scripture ought to be considered. We will remark in conclusion, that this little work cannot be too widely circulated, though we should consider it still more conducive to the cause of truth, if the title were less grating to the prejudices of our dissenting brethren: *The Protestant's trial* is an expression which appears to us far from being attractive: *Protestantism tested by the written word*, would perhaps insure a more ready and more willing attention.

An oration on the character and services of Washington, delivered February 22d, 1844, at the Philadelphia Museum, by Wm. A. Stokes, Esq. Philadelphia: Office of Nat. Cath. Register.

This oration was delivered, in aid of the funds of a benevolent association in Philadelphia, and is an eloquent tribute to the memory of the illustrious Washington. Mr. Stokes, in thus devoting his superior talents to the relief of human suffering, has proved that his philanthropy is equalled only by the ardent patriotism for which he is distinguished.

EDITORIAL REMARKS.

The learned writer of the article on *Church story*, in the last number of the Magazine, has covered that his conjectures in reference to the tive country of Professor Palma, are not correct. appears that the distinguished professor is a na- e of the eternal city. Had not our valued friend eady apprized us of this mistake, the matter would ve been settled by the remarks of our excellent co- nporary, the *Pittsburg Catholic*, who observes that alma is truly what he calls himself, a Roman priest, . a native of Rome. Such we know to be the fact."

We are indebted to a lady correspondent for a y good poetical effusion on *Human Pride*, which ll be published next month. The fair authoress ll please to accept our thanks, and be assured that y communications from her pen, adapted to the ges of the Magazine, will be gratefully received.

The author of the article on the *School Girl in ance*, in speaking of the service of Good Friday, ge 296, calls it a *mass;* but the word is not used its strict sense. *Mass of the pre-sanctified* would ve been a more correct expression.

Some surprise has been expressed, that the author of the review of *Moehler's Symbolism*, which was published in our March and April numbers was silent in reference to a passage which is found on page 13 of the preface, in the American edition, where the German writer observes that "the contest between the Catholic and Protestant parties sprang out of the most earnest endeavors on both sides to uphold the truth, the pure and genuine Christianity." If in using these words, the author of the *Symbolism* referred to the reformers, he cannot, we think, be acquitted of an historical error. But it seems to us that he alludes, not so much to the original *actors* in the reformation, as to the parties that were afterwards formed, and that might be supposed to have been actuated by sincere motives. We make this remark, in the supposition that the passage above mentioned, is found in Moehler's preface. But not having the work in German, we cannot say whether it contains the words referred to: they are not found in the French translation by Lachat.

ECCLESIASTICAL CALENDAR.

1 *Wednesday.* SS. Philip and James, App. d. 2 cl. In Mass Gl. Cr. Pref. of App. *Red.* In Vesp. com. of fol.
2 *Thursday.* St. Athanasius, BCD. doub. In Mass Gl. Cr. *White.* Vesp. of fol. com. of prec. only.
3 *Friday.* Finding of the Holy Cross, d. 2 cl. 9th less. and com. of SS. Alexander and Comp. in Lauds and Mass, with Gl. Cr. and Pref. *De Cruce. Red. Abstinence.* In Vesp. com. of fol.
4 *Saturday.* St. Monica, Wid. doub. In Mass, Gl. *White.* Vesp. from ch. of fol. In hymn, *Mer. Sup.* com. of prec. and Sund.
5 *Sunday.* 4th Sunday after Easter; St. Pius V, PC. doub. 9th less. of hom. and com. of Sund. in Lauds and Mass, in which Gl. Cr. and Gosp. of Sund. at the end. *White.* Vesp. of fol. com. of prec. and Sund.
6 *Monday.* St. John, Ap. before the Latin gate, gr. d. In Mass, Gl. Cr. and Pref. of App. *Red.* In Vesp. com. of fol.
7 *Tuesday.* St. Stanislaus, BM. doub. In Mass, Gl. *Red.* Vesp. of fol. com. of prec.
8 *Wednesday.* Apparition of St. Michael Archangel, gr. d. In Mass, Gl. Cr. *White.* In Vesp. com. of fol.
9 *Thursday.* St. Gregory Nazianzen, BCD. doub. In Mass, Gl. and Cr. *White.* In Vesp. com. of fol. and SS. Gordianus, &c.
10 *Friday.* St. Antoninus, BC. semid. In hymn, *Mer. Sup.* 9th less. and com. of SS. in Lauds and Mass, with Gl. and 3 Col. *Concede. White. Abstinence.* Vesp. from ch. of fol. com. of prec.
11 *Saturday.* Office of the Concep. BVM. semid. as on the 20th April. *White.* Vesp. from ch. of fol. com. of prec.
12 *Sunday.* 5th Sunday after Easter, semid. In Mass Gl. 2 Col. *Concede*, 3 *Eccl.* or *Pro Papa*, and Cr. *White.* In Vesp. com. of fol.
13 *Monday.* Rogation Day. SS. Nereus and Comp. MM. semid (yest.) 8th and 9th less. in one; 9th less. of hom. and com. of fer. in Lauds (after which Litany of the Saints); in Mass, Gl. 2 Col. of fer. 3 *Concede*, and Gosp. of fer. at the end. *Red.* In Vesp. com. of fol.
14 *Tuesday.* Rogation Day. St. Boniface, M. simp. After Lauds, Litany of the Saints. In Mass Gl. 2 Col. of fer. 3 *Concede. Red.* Vesp. of feria.
15 *Wednesday.* Rogation Day. Vigil of Ascension. After Lauds, Litany of the Saints. Mass of the Vigil, and as yest. *White.* Vesp. of fol.
16 *Thursday.* Ascension of our Lord, a holiday of obligation, d. 1 cl. with oct. In Mass, Gl. Cr. Pref. and Commun. prop. during the oct. At the high-mass the paschal candle is extinguished after the Gospel. *White.* In Vesp. com. of fol.
17 *Friday.* St. Paschal Baylon, C. doub. com. of oct. in Lauds and Mass, in which Gl. Cr. *White. Abstinence.* Vesp. from ch. of fol. (hymn, pr.) com of prec. and oct.
18 *Saturday.* St. Venantius, M. doub. (Hymns prop.) com. of oct. in Lauds and Mass, &c. *Red.* Vesp. from ch. of fol. com. of prec. and Sund. and oct. and St. Pudentiana.
19 *Sunday.* Sunday within the octave. St. Peter Cœlestine, PC. doub. 9th less. of hom. and com. of Sund. and oct. and St. Pudent. in Lauds and Mass, in which Gl. Cr. and Gosp. of Sund. at the end. *White.* In Vesp. com. of Sund. and fol. and oct.
20 *Monday.* St. Bernardin of Sienna, C. semid. com of oct. in Lauds and Mass, in which Gl. 3 Col. *Concede*, Cr. &c. *White.* Vesp. from ch. of oct. com. of prec.
21 *Tuesday.* 5th day within the oct. semid. In Mass, 3 Col. *Concede*, 3 *Eccl.* or *Pro Papa. White.* Vesp. of fol. com. of prec.
22 *Wednesday.* St. John Nepomucen, M. doub. com. of oct. in Lauds and Mass, &c. *Red.* Vesp. of fol.
23 *Thursday.* Octave day of the Ascension, doub. as on the feast, except less. *White.* In Vesp. com. of fol.
24 *Friday.* Feast of the B. V. Mary, as help of Christians, gr. doub. com. of fer. in Lauds and Mass, in which Gl. Cr. and Pref. of BVM. *et te in festiv. White. Abstinence.* In Vesp. com. of fer. (with Ant. and Vers. and Or. from 2 Vesp. of Sund.) and St. Urban.
25 *Saturday.* Vigil of Pentecost. *Fast.* Semid. 9th less. and com. of St. Urban in Lauds. In Mass, Gl. Pref. and Commun. *Hunc igitur* prop. *Red.* Vesp. of fol.
26 *Sunday.* † Whitsunday, d. 1 cl. with oct. All proper. Gl. Sequence, Cr. Pref. Commun. and *Hanc igit.* pr. during oct. *Red.* Vesp. of the Sunday.
27 *Monday.* † Whitmonday, d. 1 cl. Mass prop. *Red.*
28 *Tuesday.* † Of the oct. d. 1 cl. As yesterday. *Red.*
29 *Wednesday.* † *Ember day. Fast.* Of the oct. semid. In Mass, 2 Col. *Eccl.* or *Pro Papa. Red.* In Vesp. com. of St. Felix.
30 *Thursday.* † Of the oct. semid. as yest. com. of St. Felix in Lauds and Mass. *Red.* In Vesp. com. of St. Petronilla.
31 *Friday.* † *Ember day. Fast.* Of the oct. semid. as yest. com. of St. Petronilla in Lauds and Mass. *Red.* Vesp. of the oct.

SUN'S *upper* limb rises and sets, (corr. for refract.) M. T.

D.M.	D.W.	Boston, &c.		New York &c.		Washington &c.		Charleston, &c.		N. Orleans, &c.	
		rises	*sets.*	*rises*	*sets.*	*rises*	*sets.*	*rises*	*sets.*	*rises*	*sets.*
		h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.
1	Wed.	4 54	6 59	4 59	6 55	5 2	6 52	5 13	6 41	5 17	6 37
2	Thurs.	53	7 0	58	56	1	53	12	42	16	38
3	Frid.	52	1	57	57	0	54	11	43	15	39
4	Satur.	50	2	56	58	4 59	55	10	44	15	40
5	Sund.	4 49	7 3	4 55	6 59	4 58	6 55	5 10	6 45	5 14	6 40
6	Mon.	48	4	54	7 0	57	56	9	45	13	41
7	Tues.	47	5	53	1	56	57	8	46	13	42
8	Wed.	46	6	52	2	55	58	7	46	12	42
9	Thurs.	45	7	51	3	54	59	6	47	11	43
10	Frid.	44	8	50	4	53	7 0	5	48	11	44
11	Satur.	43	9	49	5	52	1	5	48	10	44
12	Sund.	4 42	7 10	4 48	7 6	4 51	7 2	5 4	6 49	5 9	6 45
13	Mon.	41	11	47	7	50	3	3	50	9	45
14	Tues.	40	12	46	8	49	4	2	50	8	46
15	Wed.	39	13	44	9	48	5	2	51	7	46
16	Thurs.	38	14	43	10	47	6	1	51	7	47
17	Frid.	37	15	42	11	46	6	0	52	6	48
18	Satur.	36	16	41	12	45	7	0	52	6	48
19	Sund.	4 36	7 17	4 40	7 13	4 45	7 8	4 59	6 53	5 5	6 49
20	Mon.	35	18	39	14	44	9	59	54	5	49
21	Tues.	34	19	38	14	43	9	58	54	4	50
22	Wed.	33	20	37	15	43	10	57	55	4	50
23	Thurs.	32	21	36	16	42	11	57	55	3	51
24	Frid.	31	22	36	17	41	12	56	56	3	51
25	Satur.	30	23	35	18	41	13	56	56	2	52
26	Sund.	4 29	7 24	4 34	7 19	4 40	7 13	4 55	6 57	5 2	6 52
27	Mon.	28	25	34	20	39	14	55	57	1	53
28	Tues.	28	26	33	21	38	15	54	58	1	53
29	Wed.	27	27	32	22	38	16	54	58	0	53
30	Thurs.	26	27	32	22	37	16	53	59	0	54
31	Frid.	26	28	31	23	37	17	53	7 0	0	54

MOON rises or sets. Mean time.

Boston, &c.	N.York, &c.	Wash'n, &c.	Cha'ston &c.	N Orl'ns &c.
rises.	*rises.*	*rises.*	*rises.*	*rises.*
h. m.	h. m.	h. m.	h. m.	h. m.
6 12A	6 10A	6 7A	5 55A	5 54A
7 30[1]	7 25	7 22	7 8	7 4
8 46	8 41	8 35	8 20	8 14
9 52	9 47	9 41	9 25	9 19
10 48A	10 44A	10 39A	10 24A	10 18A
11 35	11 31	11 26	11 13	11 10
. . .	. . .	. . .	11 57	11 54
0 14M	0 11M	0 8M	. . .	. . .
0 45	0 43	0 40	0 34M	0 32M
1 13	1 13	1 12	1 7	1 7
1 40	1 40	1 40	1 39	1 40
2 6M	2 6M	2 7M	2 10M	2 12M
2 30	2 31	2 35	2 40	2 40
2 56	2 59	3 2	3 11	3 15
3 24	3 28	3 32	3 43	3 49
sets.	*sets.*	*sets.*	*sets.*	*sets.*
7 51A	7 47A	7 42A	7 26A	7 21A
8 44	8 39	8 33	8 17	8 11
9 30A	9 26A	9 20A	9 5A	8 59A
10 12	10 7	10 4	9 59	9 54
10 49	10 45	10 41	10 28	10 24
11 22	11 20	11 16	11 6	11 3
11 52	11 50	11 48	11 42	11 40
. . .	. . .	. . .	. . .	. . .
0 20M	0 20M	0 19M	0 15M	0 15M
0 47M	0 48M	0 48M	0 49M	0 50M
1 18	1 19	1 21	1 24	1 27
1 49	1 51	1 54	2 1	2 6
2 23	2 27	2 31	2 43	2 48
3 6	3 10	3 15	3 30	3 37
3 56	4 2	4 7	4 25	4 33

EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of May.

Fourth Sunday after Easter,....James i, 17—21.....John xvi, 5—14.
Fifth Sunday after Easter,.....James i, 22—27.....John xvi, 23—30.
Ascension Thursday,.....Acts i, 1—11.....Mark xvi, 15—20.
Sixth Sunday after Easter,.....1 Peter iv, 7—12.....John xv, 26—xvi, 4.
Whitsunday,.....Acts ii, 1—11.....John xiv, 23—31.
Whitmonday,.....Acts x, 42—48.....John iii, 16—21.
Whittuesday,.....Acts viii, 14—17.....John x, 1—10.

PHASES OF THE MOON.

	D. H. M.
Full moon,	2 10 8M.
Last quarter,	9 3 14M.
New moon,	17 3 45M.
First quarter,	25 2 21M.
Full moon,	31 5 39A.